Bringing history into accord with the facts in the tradition of Dr. Harry Elmer Barnes

THE BARNES REVIEW

A JOURNAL OF NATIONALIST THOUGHT & HISTORY

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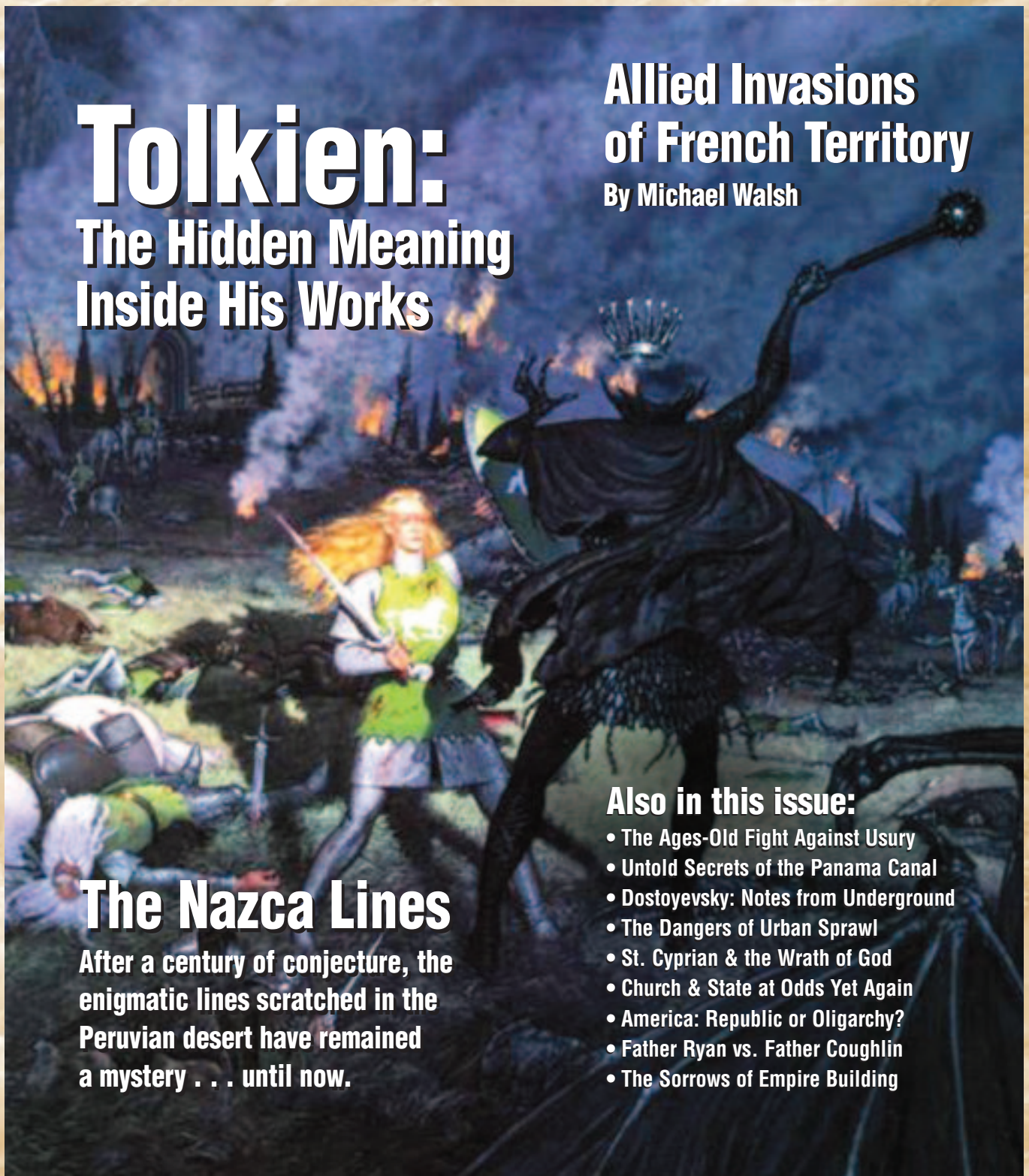

Tolkien:
The Hidden Meaning Inside His Works

Allied Invasions of French Territory
By Michael Walsh

The Nazca Lines
After a century of conjecture, the enigmatic lines scratched in the Peruvian desert have remained a mystery . . . until now.

Also in this issue:
- The Ages-Old Fight Against Usury
- Untold Secrets of the Panama Canal
- Dostoyevsky: Notes from Underground
- The Dangers of Urban Sprawl
- St. Cyprian & the Wrath of God
- Church & State at Odds Yet Again
- America: Republic or Oligarchy?
- Father Ryan vs. Father Coughlin
- The Sorrows of Empire Building

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PERSONAL FROM THE EDITOR

As we go to press, the staff here at TBR remains flabbergasted, dazed and confused. We are in this state due to the incredible lies, manipulations and outright fabrications the war party and the present Republican administration have fed Americans since this godforsaken "war against terror" began.

It is bad enough when the state so far exceeds its limits in such gross and crude ways; it is even worse when the bulk of the American population, and certainly the bulk of the American middle class, identifies with the system and its diktats. Even further, not only do they identify with the present system, they often lapse into fits of anger and indignation at the suggestion that the system is not exactly as they think it is, and as the beltway conservative bunch preaches.

Add to this the recent Senate passing of the "hate crimes" law, and the ramifications of both Patriot Acts, and it looks like real dissent (rather than the mass-produced sort common among extreme leftists) is in deep trouble.

Our mission here gets more and more important. And the more exciting it gets, the more your editor wonders aloud at the sanity of the middle class who tolerates these things or simply ignores them.

Let it be known that so long as reasoned dissent remains legal, we will continue to dissent rationally. We are firm nationalists, believing that the world's ethnic groups should lead their own lives and develop their own native forms of public administration. Forcing diverse ethnic groups into one state is disastrous, for it forces these groups to compete for the resources and rewards from the regime, and is, by and large, a recipe for civil warfare. Independent ethnic enclaves, defined by their own experience and tradition, are far more likely to lead to peace. On the other hand, ruling elites love the idea of multiculturalism, for one group can be then played against the others as their identity as a whole becomes more and more diluted. It is a farce, and it is solely the product of postmodern ruling circles.

We are very proud of this issue, as we are of all our BARNES REVIEW magazines. Juri Lina has included a powerful piece about the nature of finance and banking. Thomas Herron gives us a powerful historical account of the Catholic social debate between Frs. John Ryan and Charles Coughlin. The issues were the New Deal and interventionism. Stephen Goodson has added his own views on the genius of J.R.R. Tolkien, and John Tiffany has given us a riveting piece on the famed Nazca lines. All in all, in spite of our continuing "confusion," this is an excellent issue, and we're sure you will agree. ❖

On the cover this issue: *In a climactic scene from J.R.R. Tolkien's* Lord of the Rings*, Eowyn, the heroic shield maiden of the Rohirrim, having dropped her guise as the prince Dernhelm, readies her sword for the fatal blow that will lay the dreadful, "undead" witch king, the leader of the Nazgul, believed by some Tolkien scholars to be Tal-elmar, low.*

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Down & Out With the War Party

Many of us wish, with Pat Buchanan, for the swift humiliation of the American war party as its adventure in Iraq goes increasingly sour. The neo-conservative ideologues who lied their way into the Iraqi quagmire are being—day by day—outed for the liars and frauds they clearly are.

The difficulties in the Iraqi conflict are now the things of mainstream politics. Firstly, the war itself was a clear act of aggression against a state that harbored no threat against the United States. Saddam Hussein was a man who, albeit under authoritarian auspices, was creating a first world country with advanced educational, health care and military systems. His great crime was standing in solidarity with the Palestinian people in their fight for independence; international Zionism could not stand by and watch Hussein amass greater and greater capabilities to resist expansion by the Israeli state.

Secondly, the lies that were told further bring disrepute against the neo-con war party: the notions that Hussein was partially behind the 9-11 attacks, that he was in league with Afghan fundamentalists and Osama bin-Laden and was building nuclear and other mass-destruction weapons all have been demolished bit by bit as the months have passed by.

Thirdly, making matters even worse for the war party, the American invasion, far from bringing throngs of cheering crowds to welcome the Yankee liberator, resulted in the rapid formation of a guerrilla war that the United States cannot win. Therefore, the war party lied to the fighting men at the front, creating false expectations and hopes that, as of this writing, have led well over 800 Americans to an early grave, with countless wounded.

Fourthly, the pictures and videos of torture at Abu Ghraib prison have, in no uncertain terms, tarnished the pseudo-moral underpinnings for this power grab in the Middle East. America now graphically is the "great Satan" to Muslim eyes, and much of the rest of the world as well.

Add into this mix the increasing hatred for America around the globe, the increasing numbers of the anti-war movement, the lack of an exit strategy, the fraud of Chalabi, the Halliburton contracts and a host of other minor setbacks, and the second gulf war is likely the most misplanned, fraudulent and downright disastrous war ever in America's history.

And who do we have to blame for it but the war party, the cabal of neo-conservatives who currently control American foreign policy and who make up the bulk of Mike Piper's new book on the neo-cons, *The High Priests of War*? (Available from *American Free Press*.) The war in Iraq is a war supported only by defense contractors, Protestant Evangelicals, yokels and Zionists. Recent polls show that even among Jews, only roughly 48 percent approve of the war. The fraudulent neo-con coalition is coming apart.

It might be interesting to bring up a historical parallel such as the 1935 invasion of Ethiopia by Italian forces under Mussolini. The Italian dictator claimed that Ethiopian troops had fired on Italian positions over their border in Italian Somaliland in February of that year. The Ethiopians contested that claim and claimed the opposite. Both powers took their claims to the League of Nations, with Italy demanding a $70,000 payment as reparation.

On October 28, 1935, Italy invaded. Ultimately, Britain and the league imposed sanctions on Italy for the invasion. By June of 1936, the capital of Ethiopia, Addis Ababa, had fallen, and Mussolini, pointing to the hypocrisy of Britain, said that "Italy has now joined the ranks of the satisfied powers."

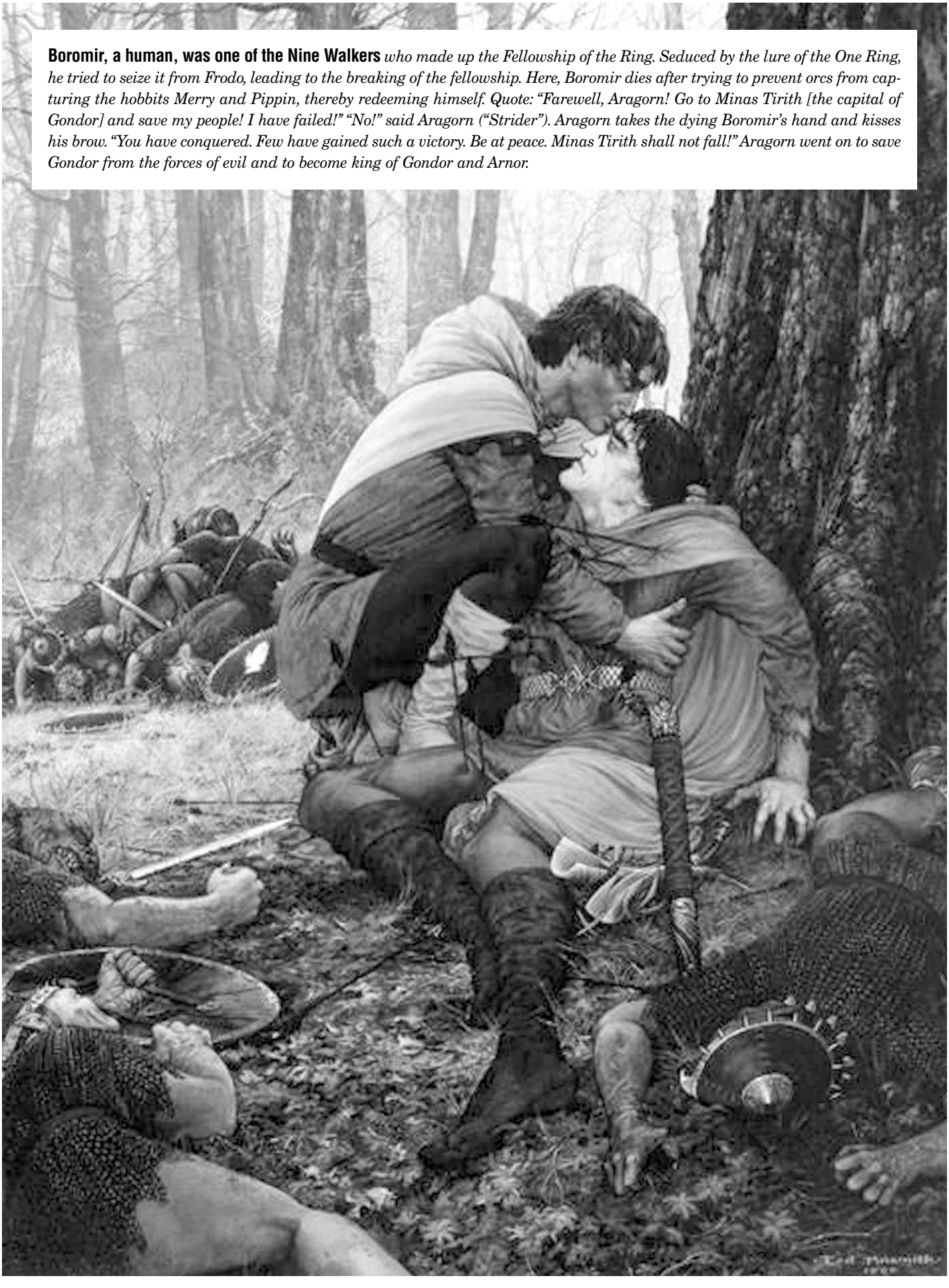
Hypocrisy indeed. One of the first great actions of the imaginary "international community" was to condemn the very same colonial gambits the nations of the league had been performing for years. For Italy to be condemned for doing precisely what France, Spain and Britain had been doing for ages showed the pomposity, arrogance and double standards of the "international community."

If Mussolini's war against a poorly armed Ethiopia was "illegal," then how much more so was Bush's invasion of Iraq? At least Mussolini had a colonial border with Ethiopia, and clashes did in fact occur. President Bush faced a distant Iraq whose only crime was that its social and military progress was threatening to Israel, and billions of dollars in black gold was ripe for the taking. If the war was, as we have been told again and again, for the purpose of liberating a suffering population from widespread oppression, then why aren't U.S. troops in Sierra Leone or Sudan or North Korea or Saudi Arabia?

At least Mussolini could point to numerous nations, from Japan to Denmark, who had colonial empires and who regularly defended their country's right to own overseas possessions. In our "enlightened era," where colonialism is a thing of the past (at least in theory), how much worse is Bush's crime in this case? When Mussolini stated that Italy was now a "satisfied" nation, he could only have meant that it now joined the ranks of colonial powers in creating a empire for the purposes of extracting raw materials, exploiting native labor and creating another market for European goods. Given the standards of the time, Mussolini could not have been condemned by the British without the most obvious and vile hypocrisy. Today, Bush's actions in Iraq, and the clumsy rationalizations for them as more and more bad news oozes from the Middle East, look more and more criminal. While Mussolini only took what was his—given the standards of European elites at the time—Bush invaded a country on the behest of an alien power on the flimsiest of pretexts. Furthermore, as far as we know, Mussolini never claimed that he was acting on behalf of God in invading Ethiopia, either.

It is very useful to keep a historical perspective when dealing with foreign affairs. The distinction between Mussolini, universally condemned in modern history books, and President Bush, with substantial media support for his war, gives further perspective on the fraud of the "media and historical community" and the selectivity of "international law." The distinctions between these two men are arbitrary, or at least based solely on the will to power of the United States, able to throw its weight around, and Italy, who could not, and ended up on the losing side of World War II. ❖

Boromir, a human, was one of the Nine Walkers *who made up the Fellowship of the Ring. Seduced by the lure of the One Ring, he tried to seize it from Frodo, leading to the breaking of the fellowship. Here, Boromir dies after trying to prevent orcs from capturing the hobbits Merry and Pippin, thereby redeeming himself. Quote: "Farewell, Aragorn! Go to Minas Tirith [the capital of Gondor] and save my people! I have failed!" "No!" said Aragorn ("Strider"). Aragorn takes the dying Boromir's hand and kisses his brow. "You have conquered. Few have gained such a victory. Be at peace. Minas Tirith shall not fall!" Aragorn went on to save Gondor from the forces of evil and to become king of Gondor and Arnor.*



Tolkien's Mythos

According to a survey by the Folio Society in 1997, as well as a poll by Waterstone's, the booksellers, in January of that year *The Lord of the Rings* was voted readers' "favorite book of all time." J.R.R. Tolkien, a strong advocate of the Anglo-Saxon peoples, is described by many as the greatest writer of the 20th century. The filming of the book popularized it once more and stimulated speculation as to what fueled this extraordinary work. While many aficionados are content to treat *The Lord of the Rings* as merely an epic fantasy, some critics have detected deeper meanings, such as an underlying repugnance for the industrialization of the countryside and the carnage of war.

BY STEPHEN GOODSON, B.A., LIC.GERM.PHIL.

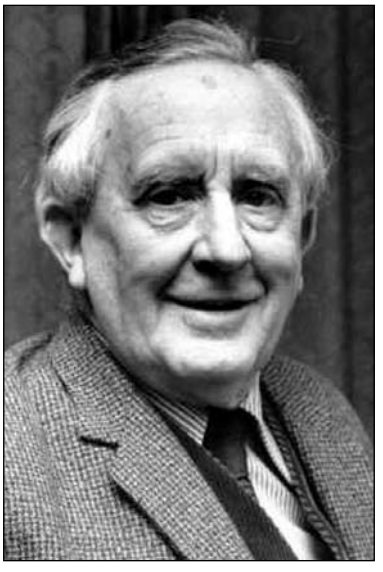
In June 1997 Ross Shimmon, chief executive of the Library Association of Great Britain, commented: "It is astonishing that *The Lord of the Rings* has this impact. The idea of a parallel world . . . I wonder whether it's something to do with trying to make sense of the world around us."

A 20-year subscription to the journal *Candour*, and a faithful preservation of its volumes, may well provide clues as to what were J.R.R. Tolkien's innermost thoughts, ideas and beliefs.

Candour was founded by A.K. Chesterton, a cousin of G.K. Chesterton, as a successor to *Truth* magazine, of which he had previously been deputy editor. Chesterton, a distinguished veteran of two world wars, had earlier edited the publications of the leader of the British Union of Fascists, Sir Oswald Mosley, in the 1930s.

In 1954 he established the League of Empire Loyalists, whose antics and interventions at Conservative Party meetings proved to be a constant source of irritation and embarrassment to prime ministers Eden and Macmillan. In 1967 the League merged with the British National Party, the Greater Britain Movement and the Racial Preservation Society to form the National Front. Chesterton assumed the role of leader.

In 1973 Tolkien's copies of *Candour* were sold out of his estate. In 1997 this writer inherited these newsletters from Chesterton's secretary, Moyna Traill-Smith. The quotations from *Candour* that follow were all underlined by Tolkien with a red ballpoint pen.



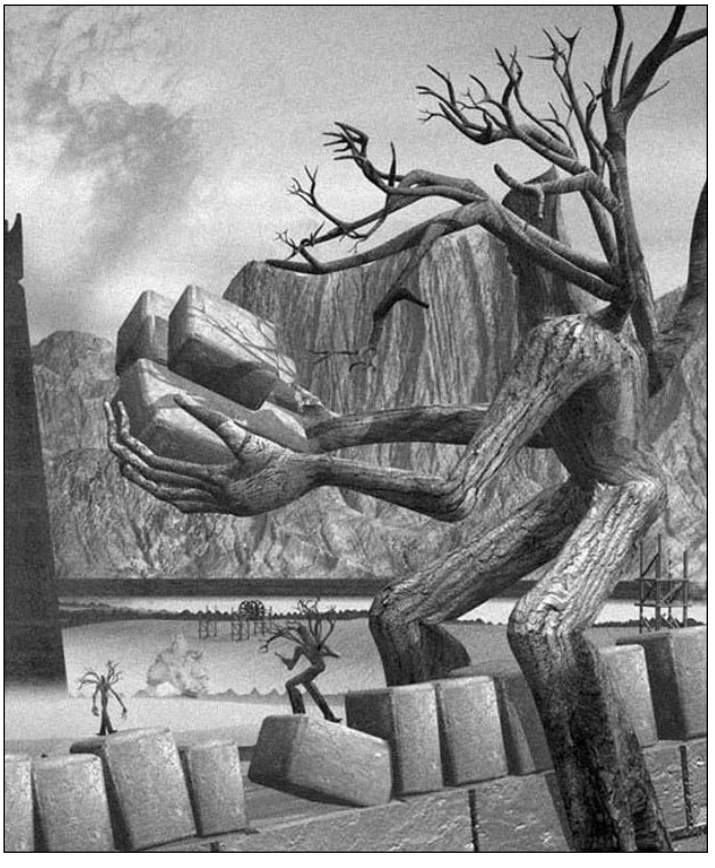
J.R.R. TOLKIEN

The dissolution of the British Empire was viewed by Tolkien as a tragedy, which would have permanent negative consequences for its indigenous populations: "Africa is not peopled by black Europeans, but is a continent full of tribes mentally and morally at the dawn of history. Self-government does not mean democracy. Liberia and Abyssinia are two warning lights. African hegemony would lead to the suicide of the white community in East and Central Africa and to the ruin of African hopes of sustained progress." (August 3/10, 1956, 44)

Tolkien was disillusioned about the effectiveness of modern democracy and considered both the media and high finance to be inimical to its success: "The concentration of the power of the press has long since made a mockery of whatever degree of informed democracy we may have once known." (February 10, 1956, 50)

The true equation is "democracy" = government by world financiers:

> The main mark of modern governments is that we do not know who governs, *de facto* any more than *de jure*. We see the politician and not his backer; still less the backer of the backer; or what is most important of all, the banker of the backer. Enthroned above all, in a manner without parallel in all past, is the veiled prophet



> of finance, swaying all men living by a sort of magic, and delivering oracles in a language not understanded [sic] of the people. (July 13, 1956, 12)

It was in the field of monetary reform that Tolkien displayed his most passionate concern. His indignation about the evil of usury—the creation of money out of nothing and then lending it out at interest—is reflected repeatedly:

> There should only be one source of money; one fountainhead from which flows the nation's blood to vitalize commerce and industry, ensure economic equity and justice and safeguard the welfare of the people. . . . In other words, it has always been and still is our contention that the prerogative of creating and issuing the money of the nation should be restored to the state. (August 3/10, 1956, page 48)

Utilizing the above background, a brief exegesis of *Lord* may be attempted. The center of all evil is the Dark Lord Sauron, who has enslaved the people of Middle-Earth through the rings of power. There are seven rings for the dwarf lords, five for the elf kings, nine for mortal men, and one to rule and bind them all in darkness and slavery forever. These gold rings were "forged" in the fires of Mount Doom and are symbolic of the central banks and their monopolistic powers, which enable them to create money out of nothing and lend it out at interest to the gullible people. With their unlimited financial power, they are able to control the mass media and spellbind the general public with their propaganda. Eventually good prevails over evil, and the Ring wraiths, the orcs and Uruk-Hai monsters are defeated.

So who was John Ronald Reuel Tolkien? Did he support the National Front? Probably not in any meaningful way, but indisputably he was sympathetic to its anti-immigration and anti-Common Market policies, having endorsed Chesterton's views for over two decades.

There is little doubt that he was a patriot and that his conviction that the civilizing effects of the British Empire were a blessing to be enjoyed by all, has been proven correct, The torment of death, debt and destruction which Africa has subsequently endured, bears regrettable testimony to that fact.

Above everything else Tolkien may be judged as an ardent supporter of monetary reform. He understood that money is not a form of wealth but a medium for the exchange of goods and services, He sought social justice through the adoption of an honest money system, which would distribute the benefits of the technological age to all mankind, and provide a secure basis for a future of progress and prosperity.

Like the industrial age, which Tolkien despised, machinery and engines characterized the evil Maiar Istar wizard Saruman's fortified Isengard. The forked Tower of Orthanc rises in the center of the seemingly paved-over circle of Isengard. Among Saruman's powers was knowledge of machinery and chemistry. The "blasting fire" employed by his orc army in the Battle of Helm's Deep was probably some kind of explosive. It must have been during the good wizard Gandalf's captivity in Orthanc that Saruman began to build his army of Dunlendings, orcs and uruk-hai, since Gandalf came to an as-yet-undestroyed Isengard.

Tolkien could have written a treatise on political economy, and if published, it would in all likelihood have achieved only a limited circulation. By employing a powerful allegory, he has subconsciously embraced and influenced the minds of untold millions with his mythos. ❖

Stephen Goodson studied economics and law at Stellenbosch University, South Africa and at the University of Ghent, Belgium. For 15 years he managed investment portfolios at various financial institutions. He heads the Abolition of Income Tax and Usury Party in South Africa and is currently a director of the central bank there.

Facing page: ***Top:*** *Shelob, a horrible giant spider, does battle with the hobbit Samwise Gamgee. The Ringbearer, hobbit Frodo Baggins, lies under the awful arachnid, already stung and wrapped in spider-silk for her next meal. The name "Shelob" is typical of Tolkien's carefulness in etymology: It comes from an old English word (now obsolete) for spider, "lob," plus "she" no doubt because it is female. Frodo's name comes from a legendary Norwegian king. Hobbits are also known as* periannath, banakil, kuduk *or "halflings."* ***Bottom left:*** *Once again it is Sam to Frodo's rescue, this time from the disgusting yet pathetic creature Gollum, who was once a hobbit himself, known in days of yore as Smeagol, who murdered another hobbit, Deagol, for the Ring. The magic but evil power of the One Ring has kept Smeagol alive for centuries, while also gradually turning him into a monster. A key moral lesson of* The Lord of the Rings *is the ability of the hobbits to show mercy to Gollum, despite temptation. In the end, this mercy is what saves the mission of the Fellowship of the Ring. The name "Samwise" signifies "half wise," i.e., "foolish." "Gamgee" is derived from "Gamwichy," referring to the village of Gamwich, where the family was founded. Sam went on to marry Rose Cotton and found the Gardner family, so called in honor of his role in the replanting of the Shire, of which he became the mayor.* ***Bottom right:*** *The extremely strong, treelike beings known as* ents *attack Isengard, the fortress of the evil wizard Saruman, and literally take it to pieces.*

The Fight Against USURY

Lending money at interest has been condemned by men such as Plato, Aristotle, Plutarch, Seneca and Cicero, early fathers of the Christian church; the majority of popes and councils up to 1830; likewise modern authors such as Goethe and Wagner.

Martin Luther *(left), the founding father of the Lutheran Protestant Church, and others of his era condemned usury. Fiery preacher Jakob Strauss conducted a violent campaign against usury and tithes. Thomas Muentzer, an unruly genius, combined his own ingenious liturgical reforms with a program of holy war.*

BY JURI LINA

The fight against usury goes back to the earliest known beginnings of civilization. From the days of Sumer to the present, decent people have struggled against this tool of the forces of darkness. Charging interest was condemned by the ancient Greek philosophers. Money was to them something dead; something dead cannot be allowed to grow. Aristotle wrote in his work *Politics* (Book One, part X): "The most hated sort, and with the greatest reason, is usury, which makes a gain out of money itself, and not from the natural object of it. For money was intended to be used in exchange, but not to increase at interest. . . . Wherefore of all modes of getting wealth this is the most unnatural."

Up until the end of the Middle Ages it was forbidden for Christians to charge interest. To charge interest on a loan was tantamount to murder and robbery. Later, those who charged interest were treated as heretics.

Martin Luther stated plainly: "All usurers are thieves and belong in the gallows." Everyone who lent money at an interest rate of 5 to 6 percent was considered to be a usurer. During the Middle Ages only Jews were allowed to lend money with interest. In Deuteronomy a Jew is forbidden to charge interest from his brother. But the goy (non-Jew) was not his brother. And to Jewish extremists plunder was not unfamiliar.

In ancient Babylonia the legal interest rate was 30 percent on money and 50 percent on grain. In Assyria there was no upper limit for interest rate. The farmers were often so deep in debt that they starved to death along with their families. This led to ruthless exploitation of the soil.

In the city of Uruk in Sumer there lived two brothers who lent money with interest. When a borrower no longer could repay his loan, he lost his house and had to start working for free for the brothers. The slave could be lent also to other employers. This is a classical example of economic slavery.

Almost 3,700 years ago the ruler of Babylon, Hammurabi (1848-1805 B.C.), who was descended from the Amorite dynasty, forbade through his legal acts (containing 93 paragraphs) the taking of interest on interest, which meant that the borrower had to give in addition to the assets he had borrowed the same amount in goods or money. Anyone who broke the rule was severely punished, though very few abided by it. The 282 statutes of Hammurabi, written in Akkadian, were found in 1901-02 at excavations at Susa in ancient Elam (now Iran).

The tribune Tiberius Gracchus of the Roman Empire tried in 133 B.C. to reduce the power of the moneychangers through stricter laws against usury and to limit the legal land ownership to *iugeri* (about 600 acres) per family. He was murdered the same year.

In 48 B.C. Julius Caesar deprived the moneychangers of the right to coin money and had it done himself. With a larger money supply he was able to erect many public buildings. Common people adored Caesar for his contribution to making money more available. After the murder of Caesar there was an end to the abundance of money. The money supply was reduced by 90 percent. Taxes rose sky-high. As a result most people lost their land and their homes. The slander of Caesar goes on even today.

The Freemasons wanted to acquire as much wealth as pos-

sible in order to serve their demons during the 19th and 20th centuries.

The Irish economist Margrit Kennedy has pointed out that a 1 percent loan is doubled in 70 years. A 3 percent loan with accumulated interest doubles in only 24 years. A 6 percent loan doubles in 12 years, and at 12 percent the amount is doubled in just six years.

If anyone had lent one cent in A.D. 1 and charged a 4 percent interest, in 1750 he could have bought gold weighing as much as the whole Earth. (At 5 percent interest it would have been possible as early as the year 1403.) In 1990 he would have been able to buy 12,246 such "nuggets."

These extreme examples show how madly interest damages each country's economy.

After the so-called French Revolution the use of paper money was widespread.

The gold traders began practicing economic fraud to become even more powerful. They lent secretly part of the gold that had been deposited with them and kept the interest they made on such illegal loan. The gold traders then issued more receipts (bank notes) of gold deposits than they had gold, then lent these notes and charged interest on them Far more money was lent than what the creditor had cover for. Soon these money crooks lent as much as up to 10 times more than they had gold deposited.

This breach of trust has become common in all areas in the world of the Freemasons. The American banks have the right to lend 10 times more money than they actually have. This means that their interest actually is close to 80 percent and not 8 percent, which is officially claimed. The Masonic bankers create money out of nothing and force us to pay interest thereon.

The Prieuré de Sion initiated, with the aid of the moneychangers (above all the Portuguese Rabbi Menasseh ben Israel, who lived in the Netherlands, and Antonio Fernandez Moses Carvajal), the insurrection of 1642, led by Oliver Cromwell, which in turn led to the first republic (commonwealth) in England in 1649. In the year 1643 a large group of rich Jews came to England. They met with the Portuguese ambassador in London, Antonio de Souza, a Maranno, where further moves were discussed. All their actions were coordinated by Carvajal.

Having deposed and executed Charles I in 1649, naming himself as dictator in 1653, Cromwell became bloodthirsty and hostile to cultural development, letting the moneychangers strengthen their financial power. Under the puritanical rule of the Lord Protector Cromwell, music and other cultural activities were practically banned. Even colorful garments were forbidden.

In November of 1688 (under the sign of the scorpion) the Catholic king of England James II (Stuart) was overthrown through a well-organized invasion financed by the moneyed Jews of Amsterdam and led by the Prieuré de Sion and the Orange Order. The king was exiled to France and in February of 1689 William of Orange, the prince of Nassau, was put upon the English throne by means of a *coup d'état*, which became known as the Glorious Revolution. Even official historians admit that the people did not participate in this coup.

England at that time was in poor condition after more than 50 years of war with France and the Netherlands, and the new king, William III (of Orange), asked several powerful bankers for help. They provided the English state with a loan of 1.25 million pounds but only delivered 750,000 pounds. The terms of the loan were as follows: the names of the lenders were not to be revealed, and these were guaranteed the right to found the Bank of England, whose directors were ensured to establish a gold reserve so as to be able to issue loans to a value of 10 pounds for each pound deposited gold in the bank vault. They also were allowed to consolidate the national debt and secure payment for annuity and interest through direct taxation of the people.

The privately owned Bank of England was established in 1694 with absolute control over the currency (the right to issue bank notes). The lending of money on usury was able to continue at an even larger scale. Thus the English people suffered a huge national debt. Taxes had to be raised and prices doubled. To the Masonic bankers it was necessary to have a monopoly on money issuing. That way they were able to make enormous profits and also control political processes.

The Bank of England was allowed to lend money to an amount 10 times the security the lender put up. With 5 percent interest it only took two years for the bank to earn back an amount equal to the original security.

By the year 1698 the national debt had risen from one and a quarter million pounds to 16 million. In 1815 it was 885 million pounds and in 1945 it had grown to 22.5 billion pounds. By 1995 the national debt had risen to more than 300 billion pounds, equal to 45 percent of GNP.

Not even the Macmillan Committee, which was appointed in 1929, managed to find out who governed the Bank of England. Only one name has leaked out—that of Rothschild. All great wars have been started and financed by the economic conglomerate emanating from one single banking family—the Rothschilds.

In the Netherlands, secret societies had been able to found a central bank as early as 1609. About 40 of the world's most important central banks were established in a similar way as that of the Bank of England. In that way the Masonic bankers ruled the long-term development in the world with loan interest as a method, the central banks as middlemen, the politicians as dummies and the people as ignorant wage slaves. The Freemason-controlled banks thus can govern political life by acting without being seen. The English people strengthened the power of these invisible Freemasons through paying taxes during three centuries. Central banks were supposed to keep the economy stable.

In reality it works quite differently.

Benjamin Franklin wrote of the British colonies in North America in the 1750s: "Nowhere on Earth does one find a happier and more well-being people." He explained that this was due to that "we in the colonies make our own currency," called "colonial scrip." He further explained: "By issuing our own currency we can control its buying power, and we are not obliged to pay interest to anyone."

In these British colonies in New England, there was a wealth contrasting sharply to the poverty and misery in England. There was enough money, and it was definitely interest free.

When the Masonic bankers in England heard Franklin's

speech to the British Parliament, they made sure that Parliament forbade the colonies to use their own financial system and instead demanded they use interest money in gold and silver. Only an insufficient amount of this money was to be available. The money supply was reduced in half, and the colonies were forced to borrow money from the Bank of England. The result was steep interest and price increases. Within a year the streets were full of unemployed people.

In American schoolbooks the reason given for the outbreak of the Revolutionary War was the tea tax, but according to Franklin "the colonies would gladly have borne the little tax" [of 2 percent] on tea and other matters had it not been that England took away from the colonies their money which created unemployment and dissatisfaction." The result of the influence of the English banks on the British Parliament was horrendous poverty in America. When this situation had been created, it was easy to get people ready for war, which the Freemasons did with satisfaction. They wanted a safe base for their future global activities.

Among the men who drew up the Constitution of 1787, there were those who thought one should protect oneself against the financial drain of the international bankers. Therefore Article I, Sec. 8 of the Constitution reads: "Congress shall have power . . . to coin money, regulate the value thereof . . ."

Alexander Hamilton, a Freemason and secretary of finance in the government of George Washington, and also the agent of the international financiers, ordered the establishment of a privately owned union bank and the introduction of interest money. His argument was simple: "A limited national debt would be a blessing to a nation." He considered it dangerous for the government to issue its own currency.

Thus the United States got its first central bank in 1791. It was privately owned but had a contract running for only 20 years. It was not renewed when it expired. Andrew Jackson referred to the fact that the Constitution had given Congress the right to issue currency in sufficient quantity but not transfer this right to others.

The historian Richard Boesen disclosed that the Freemason Nathan Rothschild (1777-1836), who in 1806 had founded his bank in London and who partly financed the Napoleonic wars through the Bank of England, subsequently issued an ultimatum—either the contract be renewed or there would be war. Jackson called the Masonic bankers a bunch of thieves and promised to exterminate them. Rothschild gave his own orders: "Teach these insolent Americans a lesson. Force them back to a colonial status."

The British government began to limit the American sea trade and checked the American expansion in Canada. President James Madison in 1812 had no other choice but to let Congress declare war on England. The intention of the leader of the Freemasons, Rothschild, was to lay waste the country to such an extent that the Americans would be forced to seek financial aid. Great Britain, however, failed to regain the lost colonies, and the United States failed to occupy Canada. The war was actually fought in 1814.

Many lives were lost, but Rothschild did not triumph this time. The renewed central bank contract was again suspended in 1836 during Andrew Jackson's presidency (1829-1837), despite the fact that he was grand master of Tennessee. The central bank was abolished.

Even so European bankers and their American agents managed to exercise an extensive control of the American monetary system. Gustavus Myers admits in his book *History of the Great American Fortunes* (1910): "Under the surface the Rothschilds had for a long period of time a direct influence by dictating the American financial laws. The legal records show that they were the ones in control of the old Bank of the United States."

In American history books there is nothing about the role of the banks in the first and second American wars of independence (that is 1775-83 and 1812-1814). Neither is there anything about the debt-free "greenbacks" that Abraham Lincoln issued. Their existence is only verified by a few encyclopedias.

To finance the American Civil War, which broke out on April 12, 1861, President Abraham Lincoln was forced to utilize the right of the Congress to issue its own currency. Between the years 1862 to 1864, 450 million interest-free "greenbacks" were printed. Lincoln promised at his re-election in 1864 to begin fighting the banks as soon as the war was over. Lord Goschen, the representative of the financial world, wrote in *The London Times*: "If this financial policy becomes permanent, the government can without expenses acquire necessary monetary provision. It can pay its debt and repay its loans without debt. It will have enough money to trade (on the open market). It is going to be more healthy than any other (before) in history. If we do not overthrow this government, it will overthrow us."

Freemason Nathan Rothschild, who partly financed the Napoleonic wars through the Bank of England, issued an ultimatum—either the contract be renewed or there would be war.

The North during the Civil War was financed by the Rothschilds through their American agent August Belmont (actually Schoenberg) and the South by the Erlanger brothers who were related to the Rothschild family.

The Civil War ended on April 9, 1865, and international Freemasonry got busy to remove President Lincoln.

The assassination of Lincoln was carried out by John Wilkes Booth (Botha), a Freemason of the 33rd degree, on April 15, 1865 in Washington, D.C., only six days after the end of the Civil War. Izola Forrester, Booth's granddaughter, stated in her book, *This One Mad Act* (1937), that Booth belonged to the lodge Knights of the Golden Circle and also Giuseppe Mazzini's "revolutionary" movement Young America. Izola Forrester revealed in detail that the Freemasons were involved in the assassination of the president. Booth was soon eliminated.

The above-mentioned Masonic lodge Knights of the Golden Circle was mixed up in the plot. This name had begun to be seen in the press, and so the Freemason leader Albert Pike in 1866 decided to rename it the Ku Klux Klan; "*kyklos*" in Greek meaning "circle."

It was officially founded as a new organization in 1866 in Pulaski, Tennessee. In 1882 it was banned. The present group with the same name was founded in 1915 by William Joseph

Simmons and thus has not grown out of the Masonic lodge that existed in the 1860s and 1870s.

After the demise of Lincoln, things were "normalized." The amount of money in circulation, which in 1866 amounted to $1.9 billion or $50.46 *per capita*, had by 1876 been reduced to $605 million or $14.60 per person.

As a result there were 56,446 bankruptcies in 10 years and a loss of $2 billion. In 1887 the Masonic bankers reduced the money amount further to $6.67 per head. The Irish writer Margrit Kennedy stated in the book *Interest and Inflation Free Money* that the interest rate always goes up when there is a shortage of money. This in turn leads to bankruptcies and worsens the unemployment rate.

In American schoolbooks it is claimed that it was all for the good that the Democratic candidate for president in 1896, William Jennings Bryan, was not elected, since he was against the gold footing and the "sound money" of the banks (that is money that creates debt). Bryan explained in his "Cross of Gold" speech at the Democratic National Convention, in Chicago on July 9, 1896: "When we have restored the money of the Constitution, all other necessary reforms will be possible, and that until that is done there is no reform that can be accomplished."

Bryan was not elected, and 17 years later, in 1913, Congress passed a bill (introduced by the Masonic President Woodrow Wilson), that purported to repeal the right of the Congress to issue currency and transferred this right to a "federal reserve" funding system.

Congressman Charles A. Lindbergh, father of the famous aviator, had the following to say about this: "When the president signs it, the invisible government of the money brokers has become legalized. The worst legal crime of the century is a fact. The day of reckoning is only a few years removed."

"When we have restored the money of the Constitution, all other necessary reforms will be possible, and that until that is done there is no reform that can be accomplished."

The man who played a very important role in providing the United States again with a central bank was Paul Warburg. He was a German immigrant, arriving in America together with his brother Felix. Both brothers became partners in the banking house Kuhn, Loeb & Co, led by the Illuminatus Jacob Schiff, who also belonged to B'nai B'rith. The Warburgs were supported by Nelson Aldrich (later to become grandfather to Nelson and David Rockefeller), known as the handyman in the Senate of John Pierpoint Morgan. The family of (Samuel Moses) Del Branco in 1559 moved from Italy to Germany taking the name Warburg. In 1798 the family founded the bank of M.M. Warburg & Co.

The 1907 financial panic had been caused by Masonic banker J.P. Morgan, historian Fredrick Lewis Allen concluded in 1949. This was used as pretense to show that there was a need for a central banking system.

Frank Vanderlip, who worked for Rockefeller, admitted in his memoirs: "I do not believe I exaggerate in saying that our secret excursion to Jekyl Island was the actual beginning of that which eventually became the Federal Reserve System."

During the aforementioned Jekyl Island meeting at the end of 1910 Paul Warburg had emphasized that the term "central bank" should be avoided under all circumstances. It was decided to present the project as a Regional Reserve System.

It was made sure that Morgan's candidate, the Freemason Thomas Woodrow Wilson, was elected president. His campaign was financed by Jacob Schiff, Bernard Baruch, Henry Morgenthau, *New York Times* publisher Adolph Ochs and other powerful Jewish financiers and Freemasons.

The high-ranking Freemason Edward Mandel House, by many historians considered the "actual" president of the United States during Wilson's administration, proposed in his novel *Philip Dru: Administrator* (1912), which was published anonymously, a transition to a progressive income tax and a central bank. These requirements were known from the Illuminati five-point program. House was in favor of forming a world government and adopting the kind of socialism Marx dreamed of. To accomplish this he was willing to use political fraud.

The Federal Reserve bill was presented the night of December 22, 1913, when most of the members of the congressional committee were asleep. That same day the bill hastily was pushed through the House of Representatives and the Senate, President Wilson signed the Federal Reserve Act and control over money supply was transferred from Congress to private Masonic bankers. Four times earlier the American people had managed to get rid of a central bank, but not the fifth time.

The Federal Reserve Act was hailed as the victory of democracy over the money trusts, which was hardly the case. Paul Warburg immediately began working at the Federal Reserve for a salary substantially less than that he received as a banker. Neither the president, members of Congress nor the secretary of treasury have any authority over the Federal Reserve.

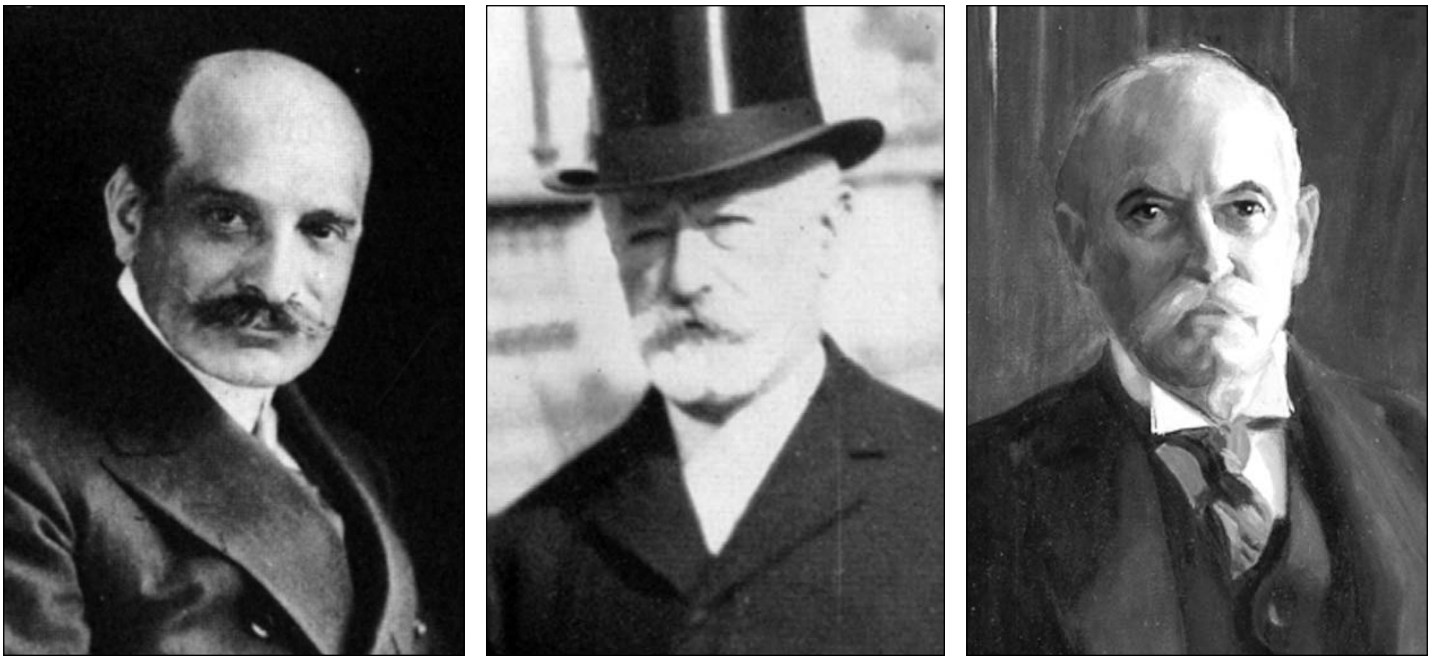
The Federal Reserve System is actually a cartel of 13 large private banks, of which the Bank of New York is the most important.

President Woodrow Wilson allowed the national debt to grow from $1 billion to $455 billion. Interest became the third largest post of the federal budget.

The United States borrowed up to $4 trillion from various private banks in 1992. At the same time the deficit was $285 billion. In 1991 another 2 million people were registered as poor in the United States. The national debt was slightly less than $1 trillion in 1980; in 1995 it was $5 trillion. The 32.9 million Americans who in the year 2002 lived in poverty were 1.3 million more than those of 2000 (31.6 million).

The economist Milton Friedman is convinced that the economic collapse of 1929 took place because the Federal Reserve System refused to buy government bonds, which would have given the banks more cash, and thus it caused the monetary crash, which in turn led to the deep economic crisis.

In the 1810s the Freemasons had been brought into Europe in order to prepare their socialistic revolutions. Particularly bad was the situation on Guernsey in 1815, one of the Channel Islands. Less than half the size of Jersey, it enjoys a mild and humid climate and fertile soil. People had no money to buy things; production stopped and workers went idle. Bankruptcy was near, since taxes to England and interest to the creditors



Paul Warburg, left, born in Germany *in 1868, came to the United States for the purpose of "reforming" the financial system. In 1895, he married a daughter of Mr. Loeb. Jacob H. Schiff (center) also married a daughter of Mr. Loeb. The name of "Sen. Nelson Aldrich" (right) was, many years ago, a synonym for the Money Power. Aldrich was a leader on tariff and financial matters. He was desirous of the prosperity of the country, but that "prosperity" was written in banking balances. These were three of the top representatives of the organized usury of their era.*

could not be paid, and no new loans were granted. The situation was desperate. People were beginning to leave the island and emigrate to Australia.

In 1815 Guernsey needed a new market hall. There was no money. Then somebody proposed that the island should avail itself of its ancient prerogative and issue its own interest-free money. At first the proposal was turned down, but as they urgently needed 5,000 pounds and only had 1,000 pounds in hand, the Bailiff Daniel de Lisle Brock in 1816 decided to issue 4,000 pounds in one-pound interest-free Guernsey state notes. This was in addition to the current supply of English pounds, which two main banks were circulating on the island already.

Work was begun on the market hall, everything being paid for with this new money. When the hall was finished, customers arrived, and business was better than expected. By 1822 the market hall was paid for. The 4,000 one-pound notes were destroyed. The first project with the new money was so successful that it was soon followed by others. Next a new road was needed; there was gravel, stone and plenty of labor—but no money to pay for it. In all, the states issued 55,000 pounds' worth of notes, which paid for the rebuilding of the market. A new school was built, then several more, the whole surroundings of the market hall were renewed, and several other public buildings were constructed, as well as widening of the streets. A new harbor was built along with the best new roads in Europe and sewers. The sum was paid for with taxation, and the notes were again destroyed. All these projects provided employment and economic stimulation.

In 1827 de Lisle Brock was able to speak of "the improvements which are the admiration of visitors and which contribute so much to the joy, the health and well-being of the inhabitants." Things had certainly improved since 1815. It is significant that the great depression never troubled Guernsey. There was no unemployment, and the income tax was 10 pence on the pound.

Things got even better. The import of expensive English flour was reduced. The money supply never exceeded 60,000 pounds. Unemployment was practically nonexistent. Guernsey became a prosperous island community. But the Freemasons disliked this paradise, for fear that the idea should spread to other parts of Europe. In that case they would no longer be able to continue their destructive projects.

In 1830 the banks launched a counterattack and began to flood the island with their own notes. The bankers Finkelstein & Co. of London were the first to open an office on the island. There they started their propaganda for "better money," "real money." People believed this hogwash, which resulted in money shortage and loan applications in the banks. De Lisle Brock fought like a lion to save the island's sound economy and high standard of living—but to no avail. The intrigues and undermining work of the Freemasons steered the island economy over to the banks and their exploitation.

The Guernsey example of 1816 to 1837 speaks for itself. We can do without Masonic economy and do much better. But to try to do away with interest is considered the worst possible crime against humanity.

By 1837, 55,000 pounds had been put into circulation by the government for the primary purpose of local projects such as the sea walls, the roads, a new marketplace, a church and a college. These 55,000 pounds more than doubled the money supply, but there was no inflation.

In 1914, while the British restricted their own money supply, Guernsey issued more—another 140,000 pounds over the next four years. By 1958, over 500,000 pounds of interest-free money was in circulation on Guernsey, and still no inflation.

By 1990, there was a total of 6.5 million pounds in circula-

tion, issued interest free. There was no public debt as in the rest of Britain, which was still paying for its war debts. And yet on Guernsey, prosperity was very much evident everywhere.

It was nothing new. In 1793, Liverpool suffered from extreme cash flow problems, and solved this by creating out of nothing by an act of Parliament some 300,000 pounds of non-repayable money, which was used for public works with great benefit to the city and its people. This issue of money by the Liverpool Corporation alleviated the immediate debt crisis.

On June 30, 1934, the London magazine *New Britain* published a statement by the Freemason and former Prime Minister David Lloyd George: "Great Britain is a slave under the international financial powers."

The Masonic bankers during the last 25 years have lent money to the governments of the industrial nations, which find it harder and harder to repay their enormous debt. The private sector has become exactly that much richer. This monetary power has enough money to stop any intransigent politicians. Popularly elected politicians no longer have any means of conducting the policies they wish. They cannot take back their power until the debts are paid. For every dollar borrowed, the politicians relinquish more power. The developing countries are in much worse situation. They are not even able to pay interest on their loans.

During 1982-1990 the banks of the industrial nations received $1.345 trillion in interest and annuity from these poor countries.

The Argentine-German economist Silvio Gesell (1862-1930) wished to introduce "free money." Margrit Kennedy relates in her book *Interest and Inflation Free Money* (1988) how adherents to Gesell's theory of a free economy in the 1930s made several attempts with interest-free currency in various countries, including Germany, Switzerland, Spain and the United States. Particularly successful was the model used in the small town of Woergl in the Tirol in Austria. In 1932 the ideas described in Gesell's book *Die natuerliche Wirtschaftsordnung* (*The Natural Economic Order*, 1916) were introduced.

In August 1932 the town council of Woergl issued their own bank notes, called work certificates, to a value of 32,000 schillings. Backed by an equivalent amount of ordinary schillings in the bank, the town put 12,600 work certificates into circulation. The fee on the use of the money was 1 percent per month or 12 percent per year. This fee had to be paid by the person who had the banknote at the end of the month, in the form of a stamp worth 1 percent of the note glued to its back.

The town paid for wages and building materials with this money. A ski-slope was built; streets were renewed as well as the canal system. They built bridges, improved roads and public services, and paid salaries and for materials with this money, which was accepted by the butcher, the shoemaker, the baker, by everyone.

The small fee made everyone put this money into circulation before using one's "real" money. Within a year 32,000 work certificates had been in circulation 463 times and thus had made possible the exchange of goods and services to value of 14,816,000 schillings. In comparison to the sluggish national currency it circulated eight times as fast. Unemployment was reduced by 25 percent within a year. When, however, 130 communities in Austria began to be interested in adopting this model the Austrian National Bank on September 1, 1933, prohibited the printing of any local currency.

Unemployment returned, prosperity disappeared, and the situation was "normalized," that is, Freemasonized.

Economic Slavery

Interest charges are always included in today's prices, which makes all goods and services very expensive and leaves very little money in the wallet. The economic historian John King has pointed out that because of interest, businesses must constantly raise their prices. This is camouflaged as inflation. He recommended abolishing interest as soon as possible, so as to avoid economic catastrophe. Everyone must now help pay interest. It is included in all prices—about 77 percent of rental rates, for instance. Taxes and other fees and imposts add up. Thus we have become slaves of the bankers. All goods would be only half as expensive without interest payments.

The current interest system makes it possible for those that already have money to get even richer, while those in need find it increasingly hard to make ends meet.

According to the Swedish historian Herman Lindqvist, the Freemasons decided in the 1810s that wages should be fixed at the poverty level. Such an attitude shows an enormous contempt for ordinary people. Between the years 1860 and 1910 almost a million Swedes left for America in connection with several years of famine, poverty and difficulties in providing for themselves.

During the Middle Ages conditions were much better than the Masonic myths claim. It has been calculated that a Saxony bricklayer, in addition to free food, made, in today's currency, at least 26,000 marks a month. Craftsmen normally received various benefits in addition to their wages. Despite the high wages, working hours were short, normally eight hours a day, and at work five and a half days a week. Mining journeymen in Saxony only worked six hours a day. Not until 1479 did they put in an extra hour. Often the journeymen enjoyed a free Monday, called "blue Monday," usually without wage reduction. This was terminated in Sweden with the 1669 guild order.

So as not to be confused with noblemen, craftsmen in Freiburg, in Saxony, were advised not to wear gold jewelry and velvet and satin clothes, even though they could well afford all this. The fact that the economy and cultural life flourished was due to the bracteate coins, which were the basis of a system with continuous withdrawal of coins, since they often broke. Withdrawal occurred thrice yearly and also served as taxation. Using old coins was not permitted. No one wanted to hang on to "bad" money, so as not to make a loss, since by exchange of 12 (old) coins one received only nine (new) ones. The economy prospered because the effect of interest-generating money was not present. There was to be no interest charged. For the frail, the old and the sick there were sick houses, and the rich usually provided housing, clothing and free meals for the poor. Wealth was

relatively evenly distributed at all levels of society.

All this disappeared when the Masonic bankers took control of the economy. From then on, no one could afford a decent life. To enable people to stand this misery, the lie that things were much worse before is propagated, which is certainly not true.

The current interest system makes it possible for those that already have money to get even richer, while those in need find it increasingly hard to make ends meet. From 1968 to 1982 the national income of West Germany increased by 300 percent, while the interest on the national debt increased by 1,160 percent. In 1982 that interest amounted to 29 billion DM. When interest is abolished, inflation vanishes. Kennedy stressed in her book that the income tax must also be abolished. The government will have to be satisfied with a very low VAT; otherwise the gray economy will grow. As of now interest rates go up when there is not enough money available.

The European Community during the years 1982-88 lost up to 735,000 jobs due to the debt crisis, while the United States lost 1.8 million jobs during the same period.

The Swedish national debt was 1.4 trillion crowns in the fall of 1997, which makes Sweden more debt-ridden than either Brazil or Argentina. Interest on the national debt was 111 billion kronor yearly, which is about 40 billion more than the cost of old-age benefits. Every Swede owed various banks 158,558 crowns each in 1997. Half of Swedish national income goes to pay interest. Twenty-five percent of the export income went to support of the national debt in 1990. The head of the central bank, Bengt Dennis, said: "In the circles where I move, it is expected that Sweden keeps a high interest rate."

In the beginning of the 1990s the bankers Salomon Brothers, which had provided the Swedish government with huge loans, demanded that the Swedish crown be devalued. The government complied.

Argentina went bankrupt in the spring of 2002, having a national debt of $132 billion. Two Jewish banks (Banco de Patricios and Banco de Mayo) collapsed in 1998 due to the owners' criminal activities. This was a final blow to the national economy.

The Italian national debt in the summer of 2001 was astronomically 2,391,663,000,000,000 lire ($145,831,500,000), roughly equivalent to 105 percent of the GNP.

The sultanate of Brunei in northern Borneo has free schools and free medical care. There is no tax and no VAT, but the standard of living is very high. Interest rates are very low. The country has enormous amounts of oil and gas, which is exported and has given them large incomes. The sultan, Muda Hassanal Bolkiah, is one of the richest men in the world. His assets are roughly estimated at $20 billion.

Norway also has oil and gas, but the politicians do not wish to abolish the income tax and other charges. Prices are horribly high; medical care means long lines.

On May 1, 1998, exactly 222 years after the founding of the order of the Illuminati (222 being a third of 666, which in turn is a third of 1998), the European Central Bank was established, actually a cartel of private banks. All of the people shall be in debt through taxation. The Masonic bankers are thus trying to realize the Knights Templars' ancient idea of creating a European super state by means of the banking system.

The Danish "no" to the "euro" at a referendum in September 2000 and the Swedish "no" in September 2003 showed, however, that not everything goes as planned. One does not have to be a prophet to see that the euro does not stabilize the economy, though one must not say it out aloud. Bernard Connolly, who was head of the department of currency policy at the European Commission in Brussels, in 1996 published a book, *The Rotten Heart of Europe*, claiming that fixed exchange rates and the monetary union (EMU) would lead to instability and growing unemployment. He felt the result would be horrifying. Connolly was summarily fired.

At a visit to Sweden in August 2003, Connolly stressed that the introduction of the euro would lead to economic disaster and to the fall of the European democracies. He warned that the euro is used as a pretext for forming an economic, political and military super state.

The problems have become worse in southern Europe. Portugal for instance is already at the brink of a political breakdown, and riots in the streets are not far away. This will then spread to the rest of Europe. He compared the situation to the economic collapse in Argentina, but the EMU countries are worse off. Argentina was able to cut its connection to the dollar, but EMU countries cannot abandon the euro.

One meter was one meter in 1910, just as now. A liter is a liter, but a Swedish krona of 2004 is no longer worth the same as in 1910. Its value has sharply declined. Is that not strange?

Swedish and U.S. official statistics state that in the year 2000, roughly 140 percent of the average working man's income went to necessities such as food, living, clothing, education medical care, as compared to 75 percent in the early 1970s. Today it is barely enough for both parents to work to make ends meet.

In the 1970s the total value of the world trade of industrial goods was 50 percent, the rest was in stocks and shares. In the

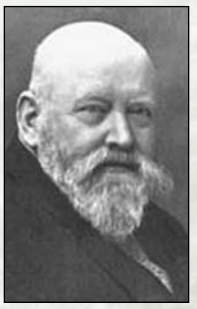
FROM THE TBR BOOK CLUB

SPARTAN WOMEN

By Sarah B. Pomeroy

Unlike the women of Athens, who were expected to be neither heard nor seen, Spartan women were integral parts of their society, engaging in physical and mental activity that rivaled any male in Greece. The first in-depth book ever published about the women of Sparta, *Spartan Women* is a well-laid-out study, readable and extremely interesting. Books about Sparta almost always deal with powerful men and glorious battles, but the role of Sparta's women is rarely mentioned. In fact, Spartan women represented the majority of heirs to estates and controlled the majority of property. Toward the end of the era of Spartan dominance—their sons and husbands enslaved or killed in battle—the women of Sparta continued their once-great culture. #337, softcover, 198 pgs., $20 minus 10% for TBR subscribers. Add S&H: $3 per book inside the U.S.; $6 per book outside the U.S.. Call TBR toll free at 1-877-773-9077 to charge to Visa or MasterCard or use the coupon on page 80 to respond by mail.

JAMES ROTHSCHILD



LIONEL ROTHSCHILD

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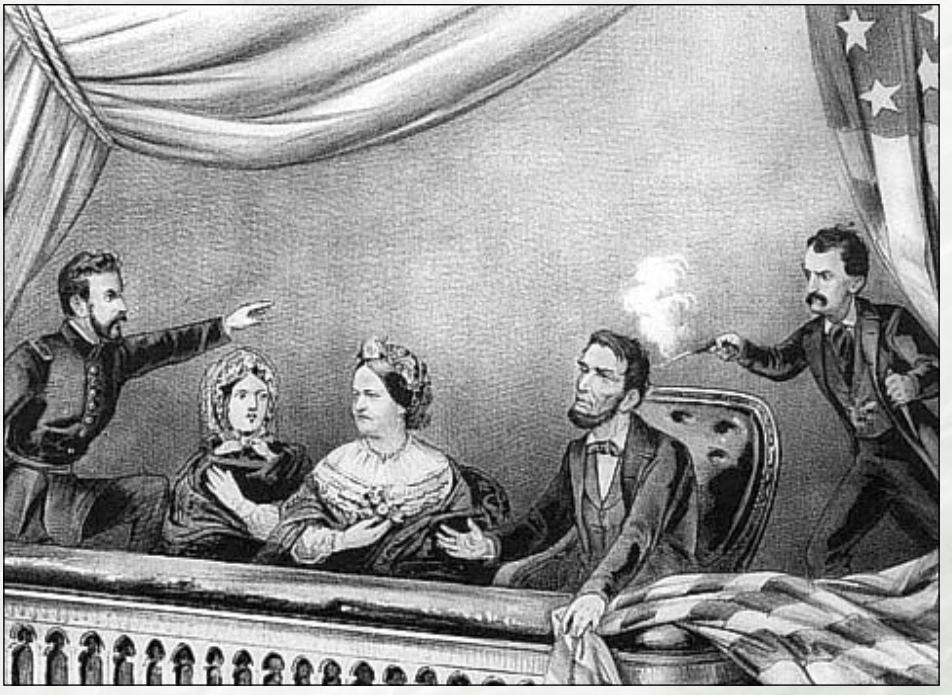

THE ROTHSCHILDS' PLAN TO CONQUER AMERICA FOR THE BANKERS

Count Cherep-Spiridovitch, a tsarist general *who battled the Bolsheviks in the Russian Revolution, published a book in 1926 entitled* The Secret World Government*, which shows how the Rothschilds' plan for world tyranny dominates modern history. He cites an interview with German Chancellor Otto von Bismarck in 1876, in which Bismarck explained that the Rothschilds, who already controlled Europe, were afraid, in the middle of the 19th century, that the United States would become independent of them if it remained one nation. The plan, therefore, was to divide the United States between England (controlled by Lionel Rothschild) and France (controlled by James Rothschild). France was to take over the South while British Canada annexed the defeated North. As a preparatory move, in 1863, France and Spain invaded Mexico with 30,000 troops. Britain, France and other European powers were ready to snuff out the young republic but were deterred by Russia, the only European nation not in the Rothschilds' thrall. Tsar Alexander II sent his fleets to New York and San Francisco and declared that an attack on the United States was an attack on Russia. Meanwhile the U.S. Congress, stimulated by Lincoln, created "greenback" dollars to finance the war and escape indebtedness to the foreign financiers. "They [the Rothschilds] understood at once that the United States would escape their grip," Bismarck said. "The death of Lincoln was resolved upon. Nothing [was] easier than to find a fanatic to strike." Cherep-Spiridovitch concludes: "According to Bismarck the awful Civil War in America was fomented by a Jewish conspiracy, and Abraham Lincoln . . . was killed by the same Hidden Hand that killed six Romanov tsars, 10 kings and scores of ministers only to more easily bleed their nations."*

year 2001 the relation was 1 percent goods and 99 percent with securities. Speculation dominates.

The current monetary system encourages fraud and extension of the gray economy and has led to the fact that those who constantly are in need of money lose more and more to those who have far more than they need. More and more money is collected in the hands of certain individuals, who happen to be Masonic bankers. If interest is abolished, everyone benefits from the new system, not only the 80 percent considered poor.

Alfred Herrhausen, member of the board of Deutsche Bank, has pointed out: "Those responsible for the current monetary system, know very well that it cannot last, but they do not know any alternative or do not want to know of any."

To the Freemasons it is important to keep us in economic slavery; otherwise they would have done everything to abolish interest. Through taxes and duty the government owns most of the result of the economic activities of the people. What are then the Freemasons' beautiful phrases of humanism really worth? The Masonic leaders' foremost goal has been to conceal as best as they can the current economic slavery. One must ask oneself if they have been successful. ❖

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JURI LINA is an internationally renowned writer. His chief specialty is political economy, with a specific concentration on the connection between finance and political regimes. He presently lives in Sweden.

UNCENSORED HISTORY

Secret History of the Panama Canal

BY JOHN TIFFANY

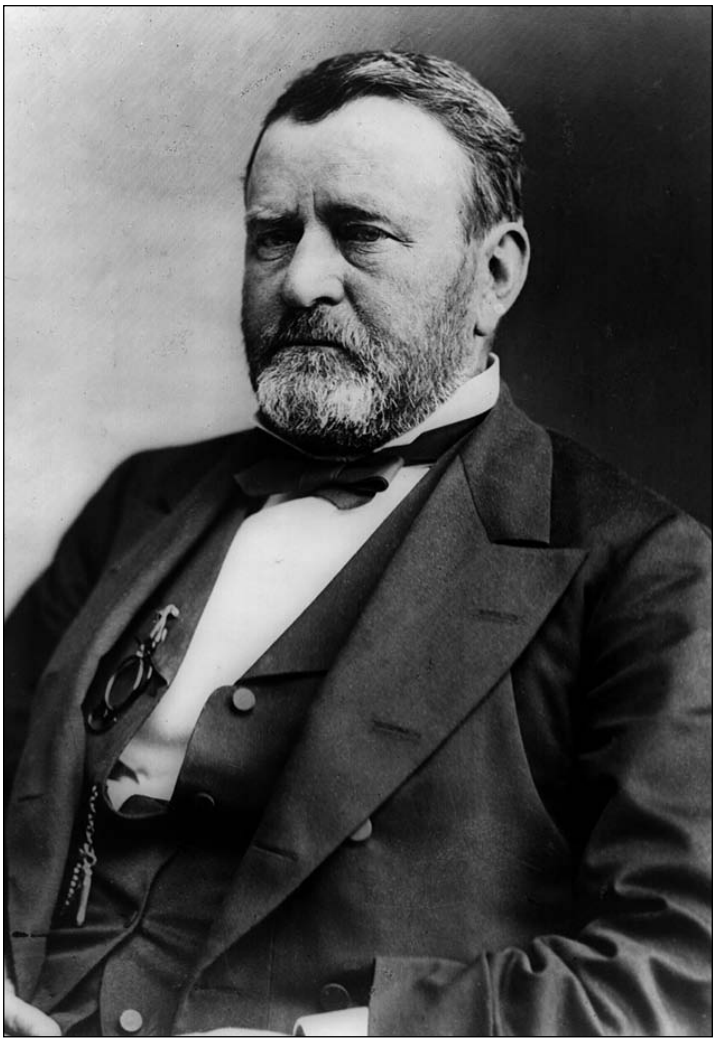
Although U.S. history generally recalls the legend of tough-talking Theodore Roosevelt and his role in the construction of the Panama Canal—his famous "Speak Softly and Carry a Big Stick" diplomacy being a hallmark of the historical record—far less known is the international financial intrigue surrounding the construction of the canal and the role of a powerful New York-based Jewish banking family, the House of Seligman, in the behind-the-scenes maneuvering.

One of the more candid, and revealing, accounts of the Panama affair is found buried in the pages of the little-noticed, but especially valuable, historical study, *The Fatal Embrace: Jews and the State*, by Prof. Benjamin Ginsberg. (University of Chicago Press, 1993)

The director of the Washington Center for the Study of American Government and the David Bernstein professor of political science at the prestigious Johns Hopkins University, Ginsberg (who is Jewish) is no "raving anti-Semite."

However, the overall thesis of his book is quite controversial: that, throughout history—even including in the United States—Jews frequently sought the protection of the state and that, in return, the rulers of those nations provided special favors and privileges in return for the services that Jews—often influential bankers—provided to the state.

Then, essentially, when problems developed in those nations—economic depressions, political scandals, often involving prominent Jewish names—the Jews found themselves endangered by what Ginsberg called "the embrace of the state" which,



In foreign policy, President Theodore Roosevelt *(left) was an activist and imperialist. He is well known for his role in the building of the Panama Canal. Europeans had dreamed of a Central American canal as early as the 16th century. The U.S. government had been interested since then-Capt. Ulysses S. Grant (right, pictured in his mature years) led infantry across Panama in 1852. This even though 150 of the men and their families died of disease.*

in some cases, became the "fatal embrace" of the title of Ginsberg's provocative book.

In his book, Ginsberg provides a fascinating overview of the history of the treachery and mischief surrounding the events that led up to the construction of the Panama Canal—a classic study of plutocratic imperialism at its best (or worst). What follows is Ginsberg's account, taken from pages 70-72 of his fascinating work:

"Seligman and Company had become involved with the Panama Canal project in 1880 when the French Panama Canal Company allowed Joseph Seligman to take charge of its initial stock issue. The Seligmans raised more than $100 million, virtually the entire estimated cost of building the canal. The Seligmans also undertook to mobilize U.S. public opinion in support of the canal project and to gain the backing of the U.S. government for the undertaking. This latter task they accomplished by engaging a number of prominent former government officials, such as former Secretary of the Navy Richard Thompson, as lobbyists. The Seligmans had approached former President Grant with an offer of a $24,000 per year position as head of the Panama Canal Committee, but he turned them down.

"Unfortunately, the expense and difficulty of canal construction had been underestimated, and in 1885 the French Panama Canal Company collapsed with huge losses for investors in both America and Europe. . . . In France, the involvement of a number of prominent Jewish financiers in the collapse of the Panama Canal Company played a role in sparking anti-Semitic sentiment. After the demise of the French endeavor, the U.S. government decided that it would promote the construction of a canal through Nicaragua. The Seligman family, however, strongly opposed the Nicaraguan route, since they had purchased a great deal of land along the Panama route and stood to suffer substantial losses if the canal's location was altered.

"The Seligmans lobbied furiously on behalf of the original Panama route, working closely with Ohio Republican Sen. Mark Hanna, and retaining a French journalist, Philippe Buneau-Varilla, as a publicist on behalf of the Panama Canal cause. Buneau-Varilla led a successful public relations and lobbying effort that eventually helped to persuade Congress to favor the Panama route over the Nicaraguan route. At one point, Buneau-Varilla was apparently able to convince a large segment of the public that a Nicaraguan canal would face constant threats from nearby volcanoes. Unfortunately, however, after congressional approval was secured, one major new stumbling block appeared. The Isthmus of Panama was part of the nation of Colombia, and the Colombian government now refused to sign a treaty with the United States granting a right-of-way for new canal construction.

"Buneau-Varilla and the Seligmans concluded that their only option was to induce Panama to secede from Colombia. The Seligmans made funds available to a group of Panamanians assembled by Buneau-Varilla. The latter then sat in an office at the Seligman bank and wrote a Panamanian declaration of independence as well as the new Panamanian constitution. Buneau-Varilla, a man of many talents, designed and hand-stitched a new Panamanian flag at James Seligman's summer home.

"These preparations having been completed, the Seligmans turned to President Theodore Roosevelt to support the revolution they had arranged. Roosevelt was extremely eager to expand U.S. influence in the Western hemisphere and favored both the canal project and the creation of a regime in Panama closely linked to the United States.

"Under the rubric of protecting U.S. lives and property during a period of political unrest, Roosevelt dispatched warships to Panama. U.S. naval forces oversaw the surrender of the Colombians and the transfer of power to the new Panamanian government. After this victory, the Seligmans had Buneau-Varilla, nominally a French citizen, appointed Panama's first ambassador to the United States. Just as the Rothschilds had acquired the Suez Canal for Britain, the Seligmans had secured control of the Panama Canal for the United States.

"What is, indeed, notable about the entire Panama affair is that Jewish financiers played a role in it similar to the one played so often by their British colleagues during this period. Jews helped to generate the financial means and political support for an imperialist enterprise. In this enterprise they were allied with the national executive and with governmental institutions like the U.S. Navy that stood to gain from an enlargement of America's world role and military commitments. Their role in overseas finance had linked the interests of the Jews firmly to those of the state." ❖

THE NAZCA LINES

STILL A TANTALIZING MYSTERY

Three hundred trapezoids and other geometric figures, 50 or more animal and plant shapes, spirals and over 800 miles of arrow-straight lines and zigzags were carved into the stony desert of southwestern Peru, one of the driest places on Earth, as long ago as 900 B.C. The patterns are known under the general rubric of the "Nazca lines," regardless of the fact that some of them are hardly linear—in much the same way as people speak of "crop circles" despite the fact that many, perhaps most, agriglyphs are not circular (and may not involve crops, for that matter). Nor were all of the "Nazca" lines constructed by the Nazca culture, according to scientists. However, the geoglyphs remain as mysterious as when some of them were first accidentally discovered in 1927 by a native archeologist, Mejia Xespe, flying over the area.

By John Tiffany

The Nazca Valley's ancient inhabitants created the mysterious "Nazca lines" images by removing the desert-varnished, pebbly surface of the desert ground, exposing the lighter soil underneath. The "lines" can only be seen from above; to a man standing on the ground they would probably go unnoticed, and certainly he could not see the figures and shapes. This raises the question of how they were constructed, and why. Some books argue the lines were intended to be seen either by gods or aliens because several lines are miles long and can only be fully appreciated from the air. Some books argue the lines were intended to be seen either by out-of-body traveling shamans, gods or space aliens. Another theory is that the ancients actually had hot air balloons that were used in viewing the mysterious structures.

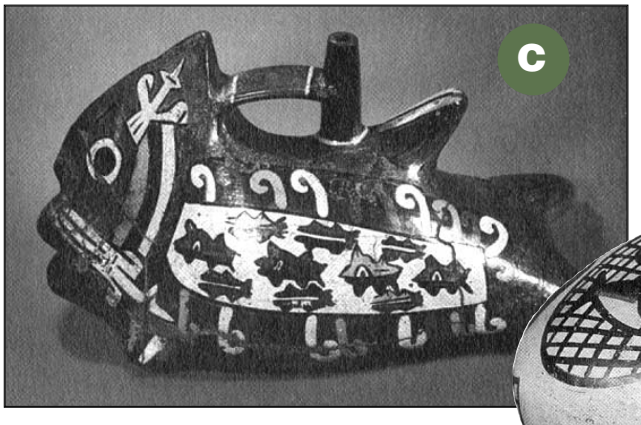
The balloon theory is not so farfetched as it may sound. Although there is no record of the locals pioneering in balloon flight, when studied under a microscope, some fabric from Nazca tombs was found to be more finely woven than modern-day parachute material. The area tends to be quite windy, however, which would be a problem unless the balloon could be adequately tethered. Furthermore, why have no traces of balloons come down to us in Nazca art, and why did the Peruvians forget how to make balloons (which would also have military applications)?

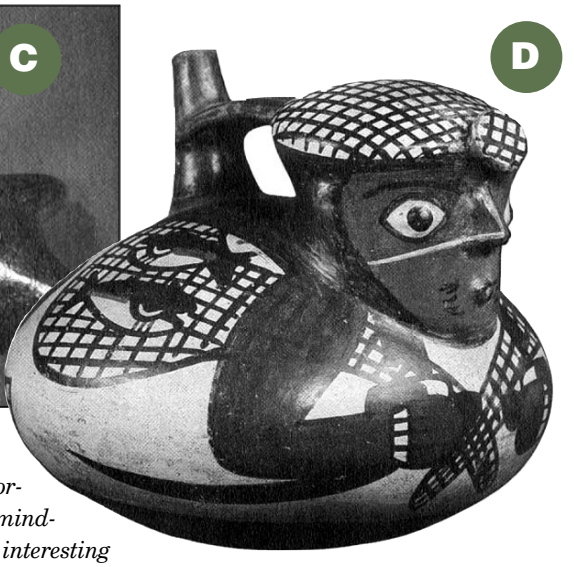
The lines are a variety of geometrical figures, trapezoids, triangles and lines, plus animal and bird figures resembling hummingbirds (but headless), a whale, a monkey with a long, spiral tail, a remarkable arachnid, a bird likened to a pelican, another like a condor and one called the "owl man" or "the astronaut." They range in size up to 1,000 feet across. Some are about 2,900 years old. One of the strange things about the pictures is that each (with a mere handful of exceptions) seems to have been constructed as a single continuous, curving line. (It is not known why this is so, but clearly there must be some reason as it is unlikely to be by mere chance.) Another is a tantalizing asymmetry, whereby the monkey, for example, has four fingers on one hand and five on another. Was this done deliberately to draw our attention to these numbers for some reason? Do these numbers have some mystical significance? So far, the experts have many theories but no really satisfactory explanations for the many mysteries of the Nazca lines.

There is a lot of misinformation circulating about the so-called "spider" glyph. [Pictured on pages 20 & 23.] This has been touted as the most remarkable of all the Nazca geoglyphs. A typical statement would be that the glyph "amazingly shows rather clearly a structure that on the real spider (which lives in the Amazon rain forest) can only be seen with a hand lens. Did the ancients have microscopes?" One finds "experts" claiming that one of the creature's legs, on the right-hand side, carries a long extension, which is used in reproduction by the male "spider."

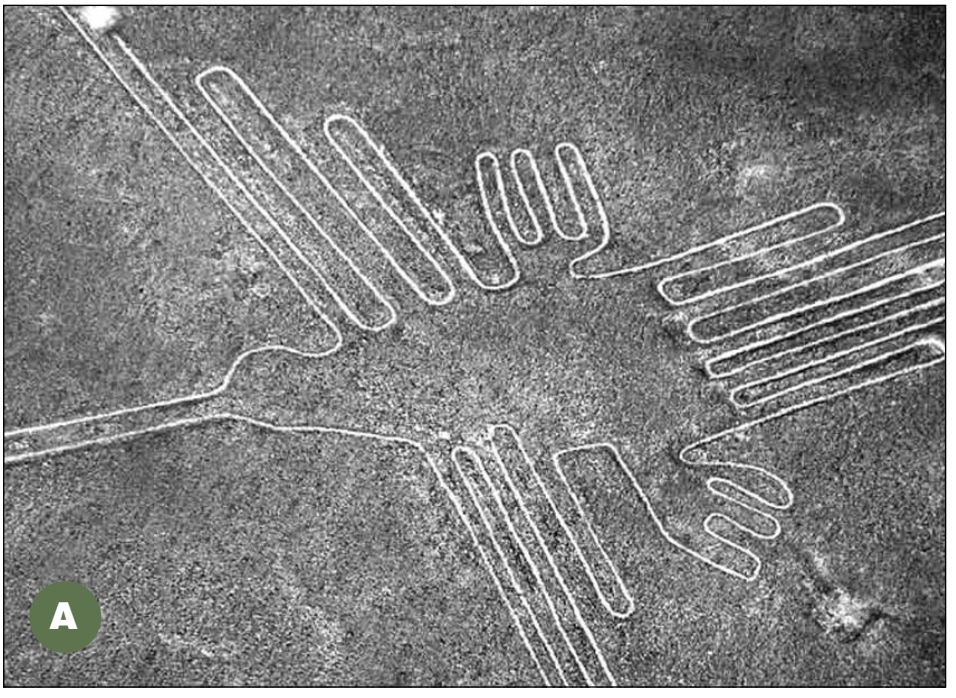
Unfortunately for these romantic notions, there are several problems. Firstly, it seems that the arachnid depicted by the geoglyph is not a spider at all, but a related order of arachnid called the order Ricinulei, sometimes called "tick spiders," although they are not ticks either. Unlike spiders, these rare animals have no eyes. They range in size up to about one-quarter to one-third of an inch. The third pair of legs in the males (not the right leg alone) is modified to form copulatory organs. There are 25 known species, but they are not restricted to the Amazon; indeed they are found in Africa and in the Americas from Texas to northwestern Peru. So it would not be surprising for the ancient Nazcans to have seen tick spiders, although one must wonder why they were deemed sufficiently important to create a huge geoglyph to memorialize them.

NAZCAN CULTURE





The Nazca culture existed from 300 B.C. to A.D. 800. *What we know about their lifestyle has been learned from the artifacts that they left in cemeteries and long-forgotten cities. The Nazca culture is mostly famous for its wonderful pottery and mind-boggling drawings in the desert floor, yet they also left to posterity some very interesting "mummies," actually desiccated human remains. A quirk of the Nazca was their tendency to dispose of their dead by sitting them upright in a hole in the desert and leaving the hole uncovered. Several hundred years later, the desert has perfectly preserved the bones. (A) A group of mummies exposed by tomb robbers in the desert. (B) Many Nazca mummies, such as this one, have red hair, suggesting the ancient Nazca people were Caucasoid. Nazca pottery was stunningly polychromatic and quite sophisticated. Painting was done with white or red backgrounds, and the designs were usually outlined in black and filled with various shades of red, orange, blue-gray or purple. The designs usually show people, animals, birds, fish and plants. The pots come in many unusual styles like open bowls or double-spouted jars with flat-bridged handles. (C) This pot is shaped like a fish, with a school of fish painted on the side. (D) This pot shows a successful Nazca fisherman, with an imaginative net-designed beret atop his head and two sack-like nets containing fish slung over his back. The Pacific Ocean off Peru is rich in protein and fat in the form of anchovies, sea bass, drumfish, tuna, mackerel, pompano, croakers and a wealth of seabirds (pelicans, penguins, albatrosses and cormorants) and mammals (sea lions, seals, whales and porpoises). The cold, upwelling Humboldt or Peruvian Current nourishes vast amounts of phytoplankton. However, the sea is unreliable as a food base thanks to periodic devastations due to the weather phenomenon known as the El Niño. The Nazca people also farmed, using an extensive system of irrigation aqueducts.*



THE NAZCA FIGURES

The Nazca desert is a place of mystery. *Covered with geometrical designs, bizarre, complex, and sometimes-comical animal-like shapes, one mysterious humanoid and at least 800 straight lines (one of them 65 kilometers long) has been called Earth's biggest sketchpad.* ***Pictured here:*** *(A) "Hummingbird" hundreds of feet long; (B) "shark" or "killer whale" (of which the head and one fin are visible); (C) "spider monkey" from the distant Amazon, with two tails, one short and straight, the other forming an incredibly long spiral (note also the four fingers on one hand and five on the other—is there some occult message here?); (D) Ricinulei arachnid (commonly taken for a "spider"); (E) another "killer whale," showing the Nazca people were much interested in the sea (and perhaps were successful whalers). The second whale is one of the few Nazca geoglyphs that does not consist of one continuous line.*

Arachnids, by the way, are now classed in the subphylum Chelicerata, along with true spiders, horseshoe crabs, the extinct "sea scorpions" or euryptids (some of which were nine feet in length and quite massive, making them perhaps the largest arthropods ever to exist), true scorpions, "whip scorpions," the strange "whip spiders," pseudoscorpions and a few other, obscure taxa. (It is not known by biologists whether or not sea spiders, or pycnogonids, a bizarre, little-known set of marine animals, should be classed as true chelicerates or not, but they have tentatively been placed in that subphylum.)

The straight lines, animal drawings, trapezoids and triangles have been called flying-saucer landing strips, astrological charts and open-air churches. A retired high school social studies teacher from Poughkeepsie, N.Y., says he has an answer: the ancient Nazca culture used them to indicate underground water sources.

Water was crucial for the Nazca civilization, and it is very scarce in the region. Rivers run dry the better part of the year. In order to extract the last drop of water from their valleys, the ancients built "*puquios*," subterranean aqueducts that extract water from the subsoil of dry rivers and aquifers.

According to the language of the lines, say researchers David W. Johnson and Steve Mabee, a trapezoid signifies that an aquifer is directly below. Spirals signal a change in the direction of the underground water flow, and triangles point to faults—cracks in the earth, important to the desert dwellers, because they often conduct water. The figures could be viewed from nearby mountains by teams of people seeking water.

The anthropologist and astronomer Anthony Aveni also found what may be an important correlation between the Nazca lines and water. He discovered that the shortest side of all the great trapezoids in the plains pointed toward sources of water.

The huge animal-like drawings, or biomorphs, may be how Nazca society named the aquifers, Johnson says. It could have been their way of saying, "'This is the Orca Whale Aquifer,' or, 'This is the Monkey Aquifer.' "

Donald Proulx, acting chairman of the anthropology department at the University of Massachusetts-Amherst, where Johnson is an adjunct research associate, said Johnson's work "will revolutionize our thinking about the lines."

Clark L. Erickson, an assistant professor with the University of Pennsylvania's anthropology department and a curator at the school's Museum of Archeology and Anthropology, said Johnson's theory is "already incorporated into my classes."

In archeology, breakthrough work by an amateur is nothing new. A retired Philadelphia chemist, John Harris, based at the University of Pennsylvania, has become a respected authority on Mayan glyphs. And Paul Kosok, who studied the Nazca lines in the 1940s, was formerly the conductor of the Brooklyn Civic Orchestra.

Johnson is raising money to fund his research through lectures. Recently he addressed the Northeast Conference on Andean and Amazonian Archeology and Ethnohistory in Binghamton, New York. Erickson said the talk was well received except for Johnson's mention of dowsing, the practice of letting hand-held rods point to nearby water. Erickson said dowsing is generally discredited in the scientific community and "it makes his argument weaker."

Johnson says he used dowsing to aid his research in the Nazca Valley and believes the creators of the Nazca lines used dowsing to find underground water, too. He says he used metal rods found in ancient Nazca gravesites and "they reacted much as my rods did."

A giant Nazca geometrical figure *consisting of a vast zigzag ending in a spiral, the whole thing overlain by an elongated trapezoid, puzzles scientists and mythologists alike. Is it a symbol of the mystical Condor of the South? Does it warn of cyclic catastrophes, possibly a warning that needs to be heeded by modern people? Another suggestion is that it lies along a fault line and could be an indicator that a subterranean source of water lies nearby, according to some.*

Johnson said he initially learned dowsing from a man who dug a well at his upstate New York property. Johnson said he honed his craft and can now predict the location of underground water and the rate of flow a well will produce.

The rest of his research, he said, included studying the area with U.S. Geological Survey satellite maps, interviews with locals and untold miles spent trudging through the foothills of the Andes.

Proulx said he's seen Johnson use dowsing to predict underground water a few times on the Nazca plain.

Even though Johnson doesn't hold advanced scientific degrees, Proulx said, Johnson has "broad knowledge of geology and the environment in general. He's traveled the world. He's picked up a lot of skills."

Proulx said Johnson's ability to see the big picture is something archeologists sometimes lack, and might be why no one

before Johnson made the connection between the lines and underground water.

Johnson retired in 1997 from Arlington High School in Poughkeepsie, after teaching social studies there 27 years. He usually spent his summer vacations traveling the world, writing and taking photographs for magazines and international organizations. He said his avocation began when he and his wife, Priscilla, traveled in East Africa and encountered desperate refugees fleeing the Ugandan regime of Idi Amin.

Johnson decided then to spend his vacations bringing social and environmental problems to light. His articles and photos have appeared in *Maryknoll, Clearwater* and other magazines. He said he also has helped dig wells in Senegal and document the damage caused by the *Exxon Valdez* oil spill in Alaska.

Johnson said he never intended to study the Nazca lines. He only went to see them because he and Priscilla had some free time. But once he arrived, he said, he learned of the desert community's desperate need for water and became fascinated with the problem. Johnson stayed for a week and a half and returned the next summer.

The avowed dowser said he wanted to determine where water in Nazca's ancient aqueducts, the only dependable water source for the community, originated. The locals said it came from the Nazca River. But Johnson mapped out the cobblestone trenches—built about 1,500 years ago—and saw they mostly ran parallel to the river, not across it. He figured the river couldn't be feeding them. He decided the answer was aquifers.

He had already made the connection between the aquifers and the aqueducts when, in July 1996, he noticed he was standing at a "line center," a place where several lines meet.

Johnson said the Nazca people climbed hillsides to read the longer lines, which he believes follow fault lines, and built mounds when the topography didn't allow the carvings to be seen from ground level.

Colgate University professor Gary Urton said Johnson's work is promising, but he needs to publish his findings in a respected journal such as *Latin American Antiquity* or *World Archeology* to win acceptance in the academic world. "He needs to put the material out there and let people study it and question it and critically evaluate it," Urton said.

Anthropologist Johan Reinhard suggested an alternative approach for researching the lines of Nazca. He sought evidence on the use of these geoglyphs in other parts of the Americas. He demonstrated that in Bolivia and in northern Chile, there still exist traditional communities that held rituals related to the lines drawn on the desert floor, mainly consisting in single file processions on the lines. Let us not forget that in these regions pre-Columbian geoglyphs also exist. These rituals basically were requests to the gods to send rain.

In Nazca, there is information of a cult that still reveres the mountains in the region of Ayacucho and even of some worship to local Nazca hills, where evidence has been found of both ancient and modern rituals (proof that these cults continue in a very discreet manner). In the ceremony of the processions, offerings of water and seashells are made to the gods. Remains of bowls and seashells thought to have been part of these processions have been found in the location where the Nazca lines intersect. According to Reinhard, the animals and plants drawn on the desert floor have a direct relation to water (such as the drawings of fish, sea birds and algae). He notes that the figure of the monkey to the Andean people usually represents the abundance of crops. Reinhard's theory, although he himself admits it is still preliminary, coincides with what Peruvian scholar Mejia Xespe also concluded in the 1920s, when he came upon the lines. Both believe that the Nazca lines are sacred roadways used in religious ceremonies. The hummingbird and the spider do not fit this theory. The drawback to that theory is that in some cases the lines, although arrow-straight when viewed from above, go right up and down the sides of cliffs and steep hillsides that no one could walk on.

Johan Reinhard thinks that the animal figures drawn in the desert may be representations of the mountain gods, who were thought to take the forms of different animals. The Nazca may have made the drawings as large as they are so that the mountain gods, who were presumed to live up above, could clearly see them.

Many people refuse to believe that the Nazca could have created such large, precise and complex drawings. Instead, they believe that the drawings were created by extraterrestrials. An arrow-like rectangular shape could have served as a runway for alien spaceships, and an anthropomorphic representation of an owl could actually be a picture of an alien. However, no evidence exists to support this idea. It seems self-evident that flying saucers, if they existed, would have had no need of runways. Taking time to discredit the saucer theory (most academics just laughed), Maria Reiche pointed out that the underlying ground is soft, and the spacemen would have got stuck.

According to Jim Alison, the Nazca lines are exactly aligned along a "great circle" around the center of the Earth, with Easter Island, Ollantaytambo, Tassili n'Ajjer and the Great Pyramid of Egypt. He also points out a number of other remarkable alignments. If his measurements are accurate—and he has his critics—these facts would seem to call for some explanation.

According to Robert Bast, examination of Peruvian river valleys has determined that a flood in A.D. 1100 was at least 50 feet deep, in an area that usually gets less than half an inch of rain in a year.

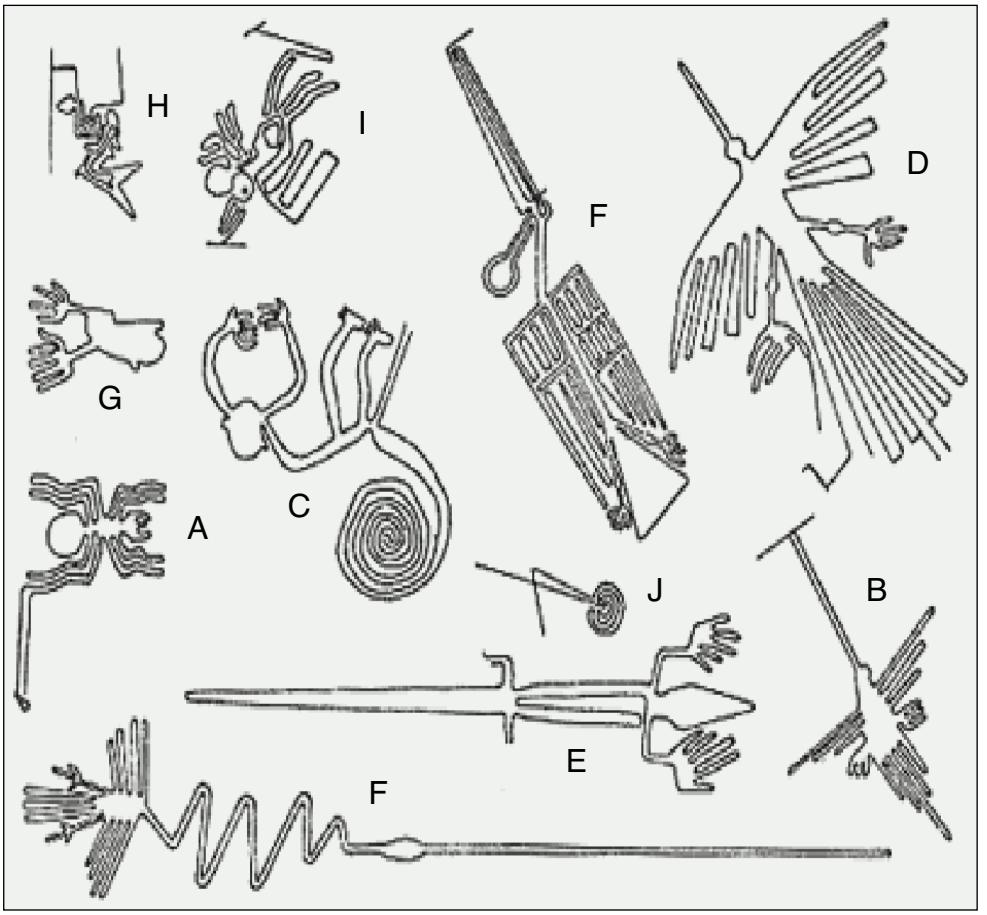
Bast says the lines appear random unless viewed from a considerable height. Only then does it become clear that many of the lines radiate from common points, as if stars were being drawn. There is only one line that does not fit this pattern.

Bast suggests the "radiating centers" may be a map of the stars. The Nazca River Valley might represent the Milky Way.

Three of the Nazcan "stars" are more prominent than the others, and they almost form a straight line of their own, although the third is slightly off kilter. Their relationship appears to be the same as the belt of Orion. Could this be part of a global pattern of coded messages, warning us of a worldwide catastrophe that will come sometime in the future?

The ruined Nazca city of Cahuachi is just south of the lines. Today it is almost indistinguishable from the desert surrounding it. It covers 370 acres and contains plazas, terraces and some 40 structures. Included are six pyramids—the largest of which is 30 meters high.

It appears Cahuachi was a ceremonial center, few people actually living there. Ninety percent of the skulls found have the distinctive *cabeza larga* (long head) type of deformation, leading



Across the plain between the Inca *and Nazca valleys, there are trapezoidal zones, strange symbols and pictures of birds and beasts, all etched on a giant scale that can only be appreciated from the sky. The biomorphs include a "spider" (A), hummingbird (B), monkey (C), a 1,000-foot-long "pelican" (D), a lizard (E), a bizarrely distorted storklike figure (F), a "baby bird" (G), and various unidentifiable creatures and geometric designs (H, I, J). Other animals are said to include whales, a dog and two llamas, additional birds (heron, gull, fisher bird and parrot), reptiles a crocodile, an iguana and what looks like a snake, two unidentified fishes and a snail. figures of plants represent a huarango tree (carob), a cassava root, pondweed and seaweed. Maria Reiche believes the monkey may be identified with the Great Bear constellation. Doctor Paul Kossok, researcher of pre-Hispanic irrigation on the Peruvian coast, agrees, stating that the lines and figures refer to astronomy and climate. lf that theory is correct, this would be the biggest calendar in the world.*

some imaginative investigators to conclude that they are not human skulls at all, but the skulls of extraterrestrials. The skulls are frequently trepanned.

The lines at Nazca are not the only landscape figures the region boasts. Eight hundred fifty miles south of Nazca is perhaps the world's largest human figure, etched into the side of Solitary Mountain. The "Giant of Atacama" at Cerro Unitas is 393 feet high and is said to be surrounded by "lines" similar to those at Nazca.

And just 130 miles from Nazca, dug into a sloping hill at Pisco Bay on the Peruvian coast, there is an imposing, asymmetrical geoglyph that looks vaguely like a candlestick, a resemblance that gives it the fanciful name of "the Candelabra of the Andes." No one knows what it was called by its makers. There has been much speculation about the purpose of the 595-foot-high figure, but no definitive answer thus far. It is constructed in a different manner from the Nazca lines, using trenches up to a yard in depth, and is best viewed from out at sea. It can be seen from as far away as 12 miles. The Candelabra of the Andes is currently believed to date from about 200 B.C.

Furthermore, in Bolivia a set of geoglyphs similar to the Nazca lines but on an even vaster scale has been recently discovered. Little, however, is known about the Bolivian "lines" at this time. Archeology fans are looking forward with interest to developments in that area.

In recent years the Nazca lines have suffered, as tomb robbers and artifact thieves scar the terrain with hundreds of burrows, and leave garbage and other waste. A boom in copper and gold mining—including a mine built in 1997 a few feet from a 2,000-year-old, two-mile-long trapezoid—is also defacing parts of the lines with tracks from truck traffic.

Additionally, over the past decade, advertisers and political campaigns have carved huge messages in the rock and sand among the ancient designs.

And in 1998, floods and mudslides from the El Niño weather phenomenon seriously eroded several figures.

As electricity reaches the growing local population, utility companies are running power cables over and around the site.

The damage to the lines from these multiple threats underscores Peru's struggle to preserve its patrimony. Archeologists are watching helplessly as the quest for scholarship and conservation in a country viewed as the cradle of New World civilization is losing out to commercial interests, poverty and mismanaged tourism. Ironically, the Nazca lines, an international treasure, have the potential to bring Peru significant money and prestige from responsibly managed "archeo-tourism," similar to the "eco-tourism" that is increasingly popular. ❖

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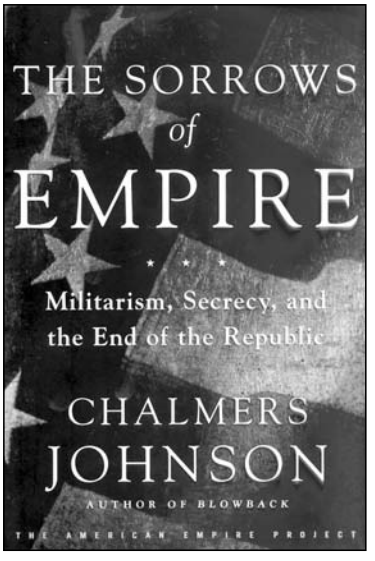
LESSONS FOR IMPERIALISTS

It used to be said the Sun never set on the British empire. The United States was partly the gravedigger of the British empire, since, as historian David Irving points out, FDR told his vice president that his great ambition was to destroy the British empire, beginning with India; and he achieved his ambition, helping create an American empire to replace the defunct British one. The creation of this U.S. empire is perhaps the most important political fact of the 21st century to date, and, because of its importance, *The Sorrows of Empire*,* by Chalmers Johnson, deserves an extended review.

BY GEOFF MUIRDEN

Chalmers Johnson sees the U.S. as "a dutiful if not particularly inspired pupil" (134) of the British empire trying, for example, to emulate the "divide and rule" policy of the British in India; the "sepoy strategy" of using native troops to help fight America's wars and the "private military companies strategy" to back government policy. That is analogical with the East India Company merchants that ruled India before the "British Mutiny" (or the "First Indian War of Independence") after which India became a crown colony. Like all empires, the British empire depended on force, asserted with the Amritsar Massacre of 1919 in India, which ironically could be seen as "the beginning of the end for the British raj," even though its official demise came decades later.


THE SORROWS of EMPIRE
Militarism, Secrecy, and the End of the Republic
CHALMERS JOHNSON
AUTHOR OF BLOWBACK
THE AMERICAN EMPIRE PROJECT

This contains its own historical message: no matter how great the military repression, the long-term effect is the collapse of empire. Nemesis cannot be cheated forever. Indeed, Johnson, in another of his books, *Blowback*, demonstrates that covert and illegal U.S. actions in other countries can generate unexpected "payback" consequences by victims. "Whatsoever a man sows, that shall he also reap" applies to nations too.

One of the dangers of the American approach has been an attempt to glorify their intentions. It seems that when President George W. Bush looks into a mirror, he sees only shining righteousness looking back at him. For U.S. imperialists, he warns, "dirty hands belong to older empires, not to our own and—if they see us as following in British footsteps—not to our predecessors either." Max Boot, for example, former editor of *Wall Street Journal,* is positively glowing: "We are an attractive empire," he beams, "Afghanistan and other troubled lands today cry out for the sort of enlightened foreign administration once provided by self-confident Englishmen in jodhpurs and pith helmets." (70) This time it is not quite "the white man's burden"; it is more the assertion of a world policeman that sees itself as irreproachable and virtuous. It has also discarded the wise advice of the Founding Fathers, who warned against foreign involvement. (See, e.g., George Washington's "Farewell Address.")

Much could be written about the lessons to be learned from the British empire, and Johnson takes a mainly negative attitude toward it. But it can hardly be said that an empire as extensive as the British one, spanning centuries and continents, would have no positive features. Books such as Niall Ferguson's *Empire: The Rise and Demise of the British World Order and the Lessons for Global Power*, which sees a broadly positive role for the British empire, deserve consideration. A controversial thesis, and one that goes against naysayers such as Simon Schama's *A History of Britain: The Fate of Empire*, who take a negative stance. Nevertheless, Ferguson seeks to inform the modern American empire-builders of the 21st century of the lessons they may learn from history.

Johnson sees the rise of U.S. militarism and empire as an amalgamation of Teddy Roosevelt and his "big stick," with the "idealistic imperialism" of Woodrow Wilson. (70) He depicts the "neo-con hawks" as having their roots on the left rather than the right of politics. He portrays neo-con triumphalists as not being interested in humanitarian concerns (71-2), yet may understate the way such humanitarian motives can be invented for them.

The "world's lone superpower" has created its own empire on a far greater scale than previous imperialists, seeking even space hegemony. (World War III, if it transpires, may take place in outer space.) Most of the U.S. empire, however, is not directly colonial possessions, but "hegemony." Johnson calls it the "New Rome" and its more than 700 military bases around the world (146) as centers for its "proconsuls." (121)

Johnson traces its imperialist ethos back to the 1898 Spanish-American War and earlier to the Monroe Doctrine. Many of the 50 states were created by conquests euphemistically described as

"expansionism." But during and after World War II the U.S. military-industrial complex expanded, despite the warnings of Dwight Eisenhower, creating a lopsided economy favoring military and corporate growth more than "grassroots" prosperity.

Large corporations such as Bechtel and Halliburton service the military, in Iraq and elsewhere, as key elements of the military-industrial complex.

Johnson sees clearly the burdens of empire and the way this lust for worldwide domination leads to abuse of power and generates hatred from conquered peoples abroad. He understands the fillip given the "neo-cons" by 9-11 and the way in which it gave them the key role in pushing the invasions of Afghanistan, Iraq and perhaps many more in the future. He rightly sees the multi-pronged danger of the United States as world policeman, including a self-righteous tone that assumes "America can do no wrong," used to "justify" illegal and unconstitutional invasions and bloodshed, which have continued for decades, and of which Afghanistan and Iraq are merely the latest episodes. But might does not equal right.

American invaders have attributed their invasions to a noble motive of "spreading democracy." Nevertheless the sequelae to 9-11, especially the "USA Patriot Act," sought to strangle what remained of democracy and were designed to do so. The U.S. role in Iraq is that of a military dictatorship, not a democracy. The attempt to style it as such is another example of the resort to lies to "sanctify" actions, a role which becomes more and more ludicrous and indefensible. The hunt for weapons of mass destruction (WMD) has been part of this farce, since no WMD have been uncovered.

What followed after 9-11 sought to strangle what remained of democracy and was designed to do so. . . .

In determining the reasons for U.S. invasion of Iraq in 2003, Johnson sees three main factors: (1) the need to seize oil reserves, seen also in the way U.S. Camp Bondsteel in Kosovo is labeled part of the "military-petroleum complex" (145-6); (2) Israeli domination of U.S. policy and the demand for a "Greater Israel"; and (3) diversion of attention from domestic failures in the Bush administration. (233-6) But the underlying reason he sees as expansion of military and imperialist control. (236-7)

Other motives contributed, such as desire to link oil payments to the U.S. dollar and strengthen the currency against its European rival, the euro. America is in bad shape economically, as it owes more on the national debt than it can ever repay. It is a debtor nation, not a creditor nation. David Astle, in his classic work *The Babylonian Woe*, points out that a shadowy group of financiers has controlled governments behind the scenes for centuries. These international bankers seized control of U.S. finances with the Federal Reserve System, and now have a stranglehold on the U.S. economy. The United States does not issue its currency debt-free and is badly "in hock" to the moneylenders. So the seizure of oil reserves and new territory could be seen as an attempt to gain new resources and give a boost to empire.

Johnson considers that it is in the economic sphere that the overstretched American empire will probably first unravel (257), seeing as a factor the way globalist policies of "free trade" have bankrupted Third World countries in the interests of transnational corporations (262) to "kick away the ladder" that others may not ascend. (262) He points out that economies which prosper use protectionism, not free trade, and that the International Monetary Fund and World Bank are surrogates for the U.S. Treasury. (263-4)

Mahathir Mohammed, quondam Malaysian prime minister, showed the way of escape by resisting the demands of the IMF and creating capital controls, causing Malaysia to prosper.

Johnson sees four "sorrows of empire": (1) perpetual war and terrorist acts; (2) loss of democracy and civil liberties; (3) use of lies to maintain control (lies that grow more ludicrous over time); and (4) bankruptcy. (285) All are in progress in the United States.

Bankruptcy is a real possibility, given the huge expenses of empire. Gulf War I cost $61 billion, of which U.S. allies paid 80 percent. (307)

But that will not happen again soon. This level of expenses, not to mention the moral aspect, cannot be long sustained.

By contrast, he claims, the British empire ran account surpluses during the 19th century. (307)

To this could be added other factors that have led to the collapse of empires, including interbreeding among races, contributing to the decline and fall of ancient Egypt, Greece, Rome and others, and continuing in Western countries now, including America. In the United States, this has led to problems of racial identity, and internal stresses, including the rise of Hispanics who want to regain territory "stolen from Mexico." Whereas it is "politically correct" to assert that racist "hate" comes only from whites, in fact much of the racist denigration has come from non-whites, directed against whites. These disputes divide and fragment the country.

The United States in its historical context is another empire that has risen, and will fall. He says: "a combination of imperial overstretch, rigid economic institutions, and an inability to reform weakened all these empires, leaving them fatally vulnerable in the face of disastrous wars, many of which the empires themselves invited. There is no reason to think that an American empire will not go the same way—and for the same reasons." (310) Unless America is willing to learn from history and see how it is headed for ultimate disaster, it must fall, as other empires have fallen in history. The danger is: the "arrogance of empire."

Sadly, unless this trend is reversed, the United States will continue to crumble from within, just as ancient Rome did, and "barbarian invasions" will complete the collapse. Those who have eyes to see, let them see.

Otherwise the Poem of Empire may resemble that of Rudyard Kipling's: "Far-called, our navies melt away; /On dune and headland sinks the fire: /Lo, all our pomp of yesterday/Is one with Nineveh and Tyre!/Judge of the Nations, spare us yet, /Lest we forget—lest we forget!" (Kipling: *Recessional*, 1897) ❖

***The Sorrows of Empire: Militarism, Secrecy and the End of the Republic* (hardback, 389 pages, #1105, $28) by Chalmers Johnson is available from FIRST AMENDMENT BOOKS, 645 Pennsylvania Avenue SE, Suite 100, Washington, D.C. 20003. Call toll free 1-888-699-NEWS (6397) to charge to Visa or MasterCard.**

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Fydor Dostoyevsky's *Notes from Underground*

Fydor Dostoyevsky's *Notes from Underground* is a statement of a problem: to effect the reconciliation of communal custom and rationality; between ethnic tradition and Western theory; between Alexis and Peter; between the West and Russia.

BY DR. M. RAPHAEL JOHNSON, PH.D.

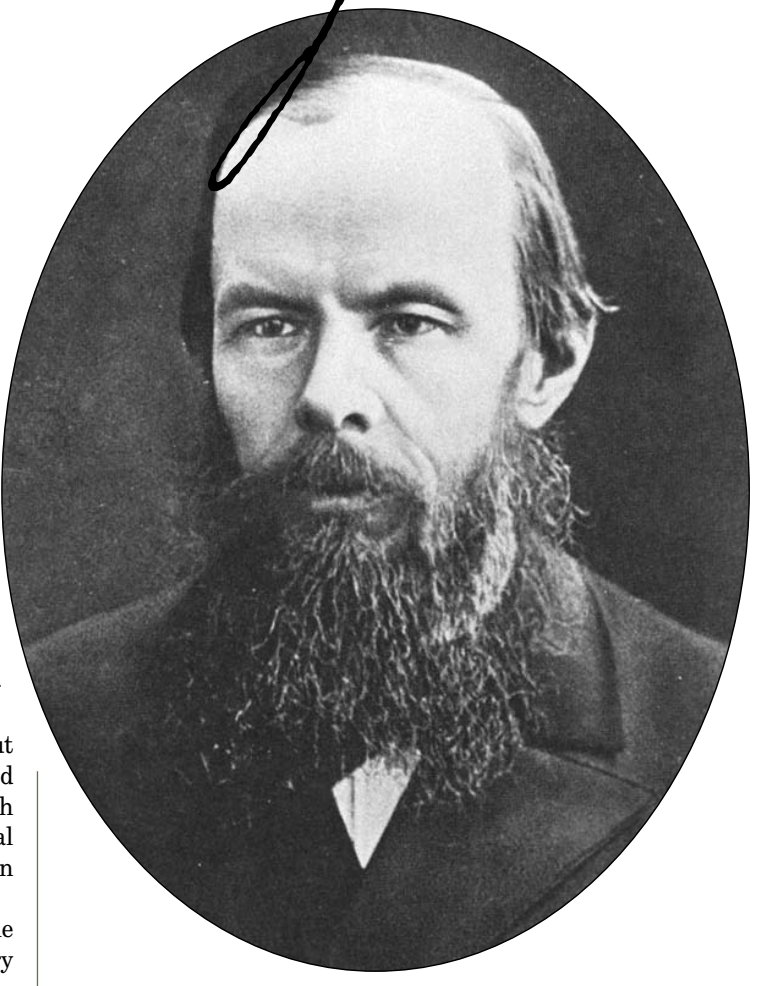
Notes from Underground is a classic statement of the ideological struggles of the 19th century in Russia. The Westernizing "reforms" of the Petrine and Catherineian 18th century led to a 19th century of Russian self-doubt. This self-doubt, as it turns out, became the catalyst for the most significant Russian contributions in literature, theology, political theory and philosophy, among which was Dostoyevsky himself.

By self-doubt is not meant some sort of crisis of faith, but rather a fundamental schism in terms of Russia's mission and destiny. This schism is well known: it is between those who wish to follow the West in all things, or at least in things of political and economic significance and those who see much of value in ancient Russian tradition.

This is putting it very simply, but it does capture the extreme difficulty Russia found herself in the midst of the revolutionary 19th century. In spite of it all, Russia survived the revolutionary century relatively unharmed. Revolutions radically altered the political landscape of Europe at this time, tearing apart French, Austrian, Italian, German, Hungarian and Irish politics. Russia remained relatively unscathed.

Nevertheless, these ideological battles are far from over. The wild accusations and hysterical reactions from Western capitals over the Russian elections of December 2003 proved that the Westernizer/Slavophile debate is not only not over, but is entering a more dangerous and volatile phase.

The December 2003 elections brought to power a coalition of nationalist and populist elements in the Duma. These elements, in spite of many imperfections and eccentricities, are the main opposition against the Westernizers, which is another term for the oligarchs and other monopolists and their conservative supporters in Washington, D.C.



FYDOR DOSTOEVSKY

In the heat of this battle, where Russia is again center stage and calls from the likes of Richard Pearle to throw Russia out of the G8 "on her ear" for daring to elect nationalist politicians, revisiting the ideological struggles of the 19th century became extremely topical. As Russia and her ancient tradition are now fair game in the public arena, dealing with these issues becomes extremely important.

Notes from Underground has had many interpreters over the last 100 or so years. It has fascinated students of philosophy, literary criticism and psychology. Nietzsche's famous quip that Dostoyevsky "is the only writer that has ever taught me anything

worth a damn about psychology" likely stems from a reading of this famous work of ideological confrontation.

The Underground Man is a loathsome creature, loathsome in his own words. This sickness, the sickness made reference to in the first line of this work, is a sickness born of confrontation, ideological uncertainty, and most of all, the tremendous failure of Western ideologies in Russian life. (The first line in this work is one of the great opening lines in literary history: "I'm a sick man . . . a mean man. There's nothing attractive about me. I think there is something wrong with my liver.")

It might suffice to say that Dostoyevsky is making a distinction between two tendencies in St. Petersburg life in the middle of the 19th century. This is between the "new men," the highly Westernized materialists, capitalists, utilitarians and prophets of modern science and, on the other hand, the more "practical men" of day-to-day life (represented in a most vile way by the officer, Zverkov). These latter are not very reflective, seek after their own interest and are rather part of a "herd mentality." They do and do not think; they follow orders and do what is necessary to get ahead. They are the "men of action," in Dostoyevsky's phrase.

Now, it should be clear that in Dostoyevsky's youth, he too was a Westernizing intellectual, a socialist of sorts, to be exact. He converted to a defender of tradition after his exile in Siberia and his pardon from the government of Nicholas I. Therefore, it makes sense that Dostoyevsky, as a personal matter, struggled with the battle between practical men and the "Westernized" intellectual in that he identified with neither.

Dostoyevsky, as a personal matter, struggled with the battle between practical men and the "Westernized" intellectual in that he identified with neither.

The Underground Man is marked by precisely this problem (at least from an ideological point of view). A few have said that the Underground Man is himself an alienated "Westernizer," but this view has two specific objections to it. Firstly, he lives in St. Petersburg and rejects its "premeditativeness," and second, his critique of utilitarianism and determinism in the first part of the work is a lucid refutation of some of the cardinal points of Western science in the 19th century.

These two questions are worth a slightly more in depth treatment. The Underground Man is not a Westernizer, nor is he a "man of action." At the very least, from the critique of utility in the first part of the book, he is an existentialist of sorts. Of course, the second issue is more clear in that he spends quite a bit of time fuming over the exploits of that archetypal "man of action" typified in Zverkov.

For the Underground Man, the life of the Westernized "critic" is a miserable one. Reason for Dostoyevsky is a prostitute, a solvent, something that can be used, but is unprofitable for real activity. Speculation and scientific criticism ultimately eliminate all final reasons for action. Loyalty, love, tradition or anything else that can act as a spur to action are dissolved under the stare of rationalistic criticism. Dostoyevsky describes this state as akin to the life of a mouse:

> In addition to being disgraced in the first place, the poor mouse manages to mire itself in more mud as a result of its questions and doubts. And each question brings up so many more unanswered questions that a fatal pool of sticky muck is formed, consisting of the mouse's doubts and torments as well as of the gobs of spit aimed at it by the practical men of action, who stand around it like judges and dictators and laugh lustily until their throats are sore. Of course, the only thing left for it to do is shrug its puny shoulders and, affecting a scornful smile, scurry off ignominiously to its mouse hole. (97, from the Signet Classic edition of 1961, translated by Andrew McAndrew)

In other words, the life of reason (the life of reason from the perspective of Western materialism) produces a state of insecurity that prevents any meaningful activity except escape. On page 103, another more severe indictment of the "rational man" is found:

> Obviously, in order to act, one must be fully satisfied and free of all misgivings beforehand. But take me: how can I ever be sure? Where will I find the primary reason for action, the justification for it? Where am I to look for it? I exercise my power of reasoning, and in my case, every time I think I have found a primary cause I see another cause that seems to be truly primary and so on. This is the very essence of consciousness and thought.

And a bit later, "You know, ladies and gentlemen, probably the only reason I think I'm an intelligent man is that I have never managed to start or finish anything." (104)

Simplistically speaking, the Western ideologies that Dostoyevsky is critiquing are the naïve products of the so-called Enlightenment. The basic structure of thought here is that men are individuals owing nothing to the past or to tradition; they seek their own self interest easily categorized as money or prestige easily convertible to happiness and pleasure, and even these things are catagorizible in terms of intensity, duration etc. Human life is predictable, basing itself on a few quantifiable drives inherent in all men. Human life is driven by these impulses and therefore, his actions, his interest and his sense of happiness are equally so. Whether it be Adam Smith, Jeremy Bentham or Karl Marx, they had these suppositions in common.

Now, in many respects many might think that this critique of this ideology refers to the Underground Man himself, since in many respects, it reflects the life of the Underground Man. The critique of this mentality, though, shows that this is not the case. Concerning utility and the life of "enlightened self-interest" the Underground Man says: "Since when, in these past thousands of years, has man acted exclusively out of self interest? What about the millions of facts that show that men, deliberately and in full knowledge of what their real interests were, spurned them and rushed into a different direction?" (105-6) In other words, this shows that "stubbornness and willfulness were stronger in these people than their interests." (106)

Dostoyevsky writes further:

> As far as I can make out, you've based your scale of advantages on statistical averages and scientific formulas thought up by economists. And since your scale consists of such advantages as happiness, prosperity, freedom, security and all that, a man who deliberately disregarded that scale would be branded by you—and by me too, as a matter of fact—as an obscurantist

> and as utterly insane. But what is really remarkable is that all of your statisticians, sages, humanitarians, when listing human advantages, insist on leaving out one of them. They never even allow for it, thus invalidating all their calculations.

Of course, Dostoyevsky is directing his aim at Jeremy Bentham, the founder of modern utilitarianism, who honestly believed that he could quantify all pleasure for all human beings and set them up on a scale. The direction of public policy then, would be based on the achievement of such pleasures as would be practically possible given the diversity of individuals under this regime. These would be the *summum bonum* of human life and public policy. Many variations of such ideas existed throughout Europe in the 19th century, and variants of them are dominant today in the so-called "social sciences."

However, this "one advantage" that utilitarianism cannot fathom or understand is "that a man, always and everywhere, prefers to act in the way he feels like acting and not in the way his reason and interest tell him. . . ." (110)

For the Underground Man, rationality satisfies only rational requirements. Desire, of course, is another matter, and reaches everything else. The problem with the social sciences is that they fail to take this sort of "will to power" in humanity seriously.

> But let me repeat to you for the hundredth time that there is one instance when a man can wish upon himself, in full awareness, something harmful, stupid and even completely idiotic. He will do it in order to *establish his right* to wish for the most idiotic things and not to be obliged to have only sensible wishes. (112, italics in original)

But let me repeat to you for the hundredth time that there is one instance when a man can wish upon himself, in full awareness, something harmful, stupid and even completely idiotic.

Put in other words, the Underground Man says this:

> Still, I say that twice two [i.e. 2+2=4] is an unbearable notion, an arrogant imposition. The twice two image stands there, hands in pockets, in the middle of the road, and spits in your direction. Nevertheless, I'm willing to agree that twice-two-makes-four is a thing of beauty. But, if we're going to praise everything like that, then I say that twice-two-makes-five is also a delightful little item now and again. (117)

The question at issue, in light of Russian intellectual life in the midst of this revolutionary 19th century, is a rejection of all positivist, evolutionary, socialist, materialist and vulgar scientific thinking. The maintenance of the spontaneous is the maintenance of individuality: not so such in that the Underground Man is an individualist, but rather as a method of attacking Western "social science." Men were to be turned into servants of the monopoly capitalist and the absolute state. However, desire and the "will to power" were always in the way; demanding satisfaction, lashing out in the most irrational ways if it was to be squelched.

This basic "existentialist" critique of modern, Western ideology is merely a part of this polemic. The critique of the men of action is another matter altogether, and actually takes up the bulk of the work. There are two characters who make this critique make sense. The first is the officer Zverkov. He was a schoolmate of the Underground Man, and like all others, took little notice of him. He did not hate him, but, more or less, ignored him. This officer, having received his commission, is being sent to the southern outposts of the Russian empire, and a dinner party is being thrown in his honor by other schoolmates of the Underground Man. Zverkov is a typical "man of action." Always talking and bragging about his military exploits, his money (he just inherited an estate with hundreds of serfs, who Zverkov calls "bearded animals") and his sexual exploits. He is the typical vulgar braggart. On the other hand, there is Liza, a prostitute working in a brothel in Petersburg. Now, it is in this connection that the difficulties of the life of reason and the life of action are brought to full focus.

The Underground Man's desire to attend the dinner party in Zverkov's honor is another "existential" leap of will that forms the heart of the critique of utilitarianism. There is no rationality behind the decision: he is disliked by his former schoolmates, it requires him to contribute money, which he does not have (he needs an advance on his wages), he specifically loathes Zverkov and knows full well he will have a miserable time. Nonetheless, he demands to be included in the party.

Unsurprisingly, neither he nor his former schoolmates can conceal their mutual loathing. After hours of partying in the restaurant, the guests at the party leave (without telling the Underground Man), and end up visiting a "house of ill repute" not too far away from the scene of the dinner. By the time he arrives, his enemies have gone, leaving him alone in the dark antechamber of the "dress shop" (little more than a cover for the brothel). Here, in the darkness, he meets Liza.

It is a matter of some controversy who Liza actually is, or what she represents. During the early days of the French revolution, the Masonic revolutionaries murdered the archbishop of Paris, erecting a prostitute (a local actress) in his then vacant throne. She was then "worshiped" as the "goddess of reason." It was the classic Masonic "double-think" ritual: ushering in the "age of reason" was allegedly the reason for the revolution, but, now, the aristocratic conspirators ritually admitted that reason is actually a whore, capable of "servicing" and justifying any and all ideological, economic, emotional and personal vice, passion or ambition.

The former schoolmates of the Underground Man are, to repeat, the archetypal "men of action." Their lives are unreflective, dependent on institutions, prestige or some other essentially non-rational criterion. Now, after drinking and eating heavily (representing the vices of gluttony and self-will), they celebrate the ability of this arrogant officer to "seduce young Circassian beauties" (155) on the southern frontier of Russia, which, significantly, was and is the weakest and most porous point of Russian power within the empire.

After this indulging in all vices (of course, without a thought of the moral issues involved), the party then (without the Underground Man) goes to service a prostitute. Given the nature of the "men of action" the Underground Man lays out early in the work, it makes some sense to surmise that Liza is reason herself. Reason defined as utilitarian self-justification. Rationality here is

the ability to rationalize something; to justify something logically, using the categories of logic.

In this case, the using of a prostitute for the men of action is little more than a poetic metaphor for the men of action in general, typified by Zverkov. That reason, that is, logic, is a whore, capable of being used to justify anything, any lifestyle or choice. In other words, reason and logic are not self-justifying, but are things used at whim.

Eventually, the Underground Man and Liza have a conversation. But this brief exchange leads to something more substantial, a speech given by the Underground Man to reason, to logic, symbolized by the prostitute. The structure of speech might well be taken as Dostoyevsky's vision of the purpose and function of rationality in the healthy society.

The speech given is rather simple, but loaded with political content. The Underground Man tries to convince Liza to leave that establishment. He explains the nature of her predicament (175-179); that she will grow old; she will be used up, disease ridden, unable to have a normal relationship with a man. She would have not known real romance, husband or family, a comfortable house and home. Eventually, she would die of some disease and then discarded as so much worn out equipment for the profit of the owners of that (illegal) establishment.

The Russian "Slavophilic" argument about reason is that the West is doomed because she has elevated reason to supreme judge and arbiter.

The Russian "Slavophilic" argument about reason is that the West is doomed because she has elevated reason to supreme judge and arbiter. This is another way of saying that the demands of the Western ruling classes can easily be shrouded in pompous logical coating, as representing some sort of "progress" or utilitarian "good" for humanity. Such rhetoric is common enough in modern life. The Underground Man says about abstract reasoning earlier in the story, a "friend" of his that can only represent the modern, post-Christian West:

> You see, ladies and gentlemen, I have a friend—of course, he's your friend too, and in fact, everyone's friend. When he's about to do something, this friend explains pompously and in detail how he must act in accordance with the precepts of justice and reason. Moreover, he becomes passionate as he expostulates upon human interests; heaps scorn on the shortsighted fools who don't know what virtue is or what's good for them. Then, exactly 15 minutes later, without any apparent external cause, but prompted by something inside him that is stronger than every consideration of interest, he pirouettes and starts saying exactly the opposite of what he was saying before. . . . (106-107)

Now, while this vetting of the man of "heightened consciousness" can refer to anyone, or any number of people, institutions of nations, it makes the most sense in respect to the West, or, what amounts to the same thing, Russia's domestic "Westernizers." In other words, moral logic and moral reasoning are prostitutes, used by the ruling classes to cover over their most vile offenses. In other words, moral theory and moral reasoning which undergirds it is radically dissimilar to moral action and can even serve as a cover or justification for immoral action. Hence the limited use of reason.

For the Russian nationalist of the 19th century, however, reason is a tool, and needs to be submerged into a structure of life, virtue, ethnic tradition, Christian life and village folkways. In other words, reason is not creative of anything, but can only serve the existing social institutions and folkways that have proven themselves to be conducive to a people's survival such as the peasant commune and royal rule.

The Underground Man's speech to Liza is the classic Slavophilic argument against the West and rationalism; she will only be happy, only truly useful ensconced in a home, family and village where she loves and is loved in turn. Experience, devotion and community are the true context of reason and the place where it can be truly useful.

The next day, after receiving an invitation from the Underground Man to come to his apartment (which he regrets), the main character of this story cannot stand her presence. The Underground Man realizes the absurdity of his preaching to this common prostitute while he himself leads a difficult and unrewarding life. Eventually, Liza realizes that she is dealing with somebody unstable (that she thought was just the opposite) and leaves in tears.

It is worth noting that, as the Underground Man first meets Liza in that dark room that fronts as a "dress shop," he sees himself in a mirror. He is horrified by what he sees (163), his drawn, stressed, unhealthy looking face. This is the ultimate problem: the reconciliation that the Underground Man tries to bring about between reason and communal custom does not hold. Reason is too withering, it holds up a mirror to all it applies itself to; it eventually shows the contradictions and problems of whatever subject matter it approaches.

Regardless of the "touching" words the Underground Man speaks to reason personified (and genderized), the reconciliation cannot be effected. Turning inward, the Underground Man, in his dank apartment, becomes embarrassed, his insecurities exposed (symbolized by his dirty nightgown, which cannot even cover his private areas) just by being in the presence of rationality.

Thus, the schism remains unhealed. The Westernizers wish to reduce all men to cogs in a great machine, the romantics wish to maintain Russian communal tradition, and those men of action wish to seek happiness without thinking too much. Thinking too much is tantamount to seeing themselves in a mirror. Reason is solely to be used.

The Underground Man is both Dostoyevsky and Russia. The former in that he has abandoned his former socialism and materialism, seeing the limitations of reason and its drive to categorize everything at the expense of human individuality, spontaneity and randomness. The latter is also symbolized because, Russia at this time too was wracked by ideological battles for the nature of her being: Western, cold and rational, or Slavic, warm and communal. ❖

Dr. M. Raphael Johnson is the editor of The Barnes Review and an acknowledged expert on pre-Bolshevik Russia. He is also the author of *The Third Rome*, available from TBR Book Club.

As the Neighborhood Goes, So Goes Our Nation

BY THOMAS J. HERRON

In the decades after World War II southern California was the American version of the Promised Land. The climate was Mediterranean; the beaches, mountains and deserts were a short car ride away. The area was to a large degree one vast suburb with individual houses on a small lot like those that were springing up around the large cities of the Northeast and Midwest. The military-industrial complex stimulated employment, as did the entertainment industry, while public transportation was virtually nonexistent. Each adult had his own car, and the freeway system was constantly growing. Public education was topnotch from kindergarten to graduate school, with the campus at Berkeley being the jewel in the crown. Many families with roots in other areas of the country moved into southern California, and everyone, no matter how diverse their background, was assimilated into the American suburban lifestyle.

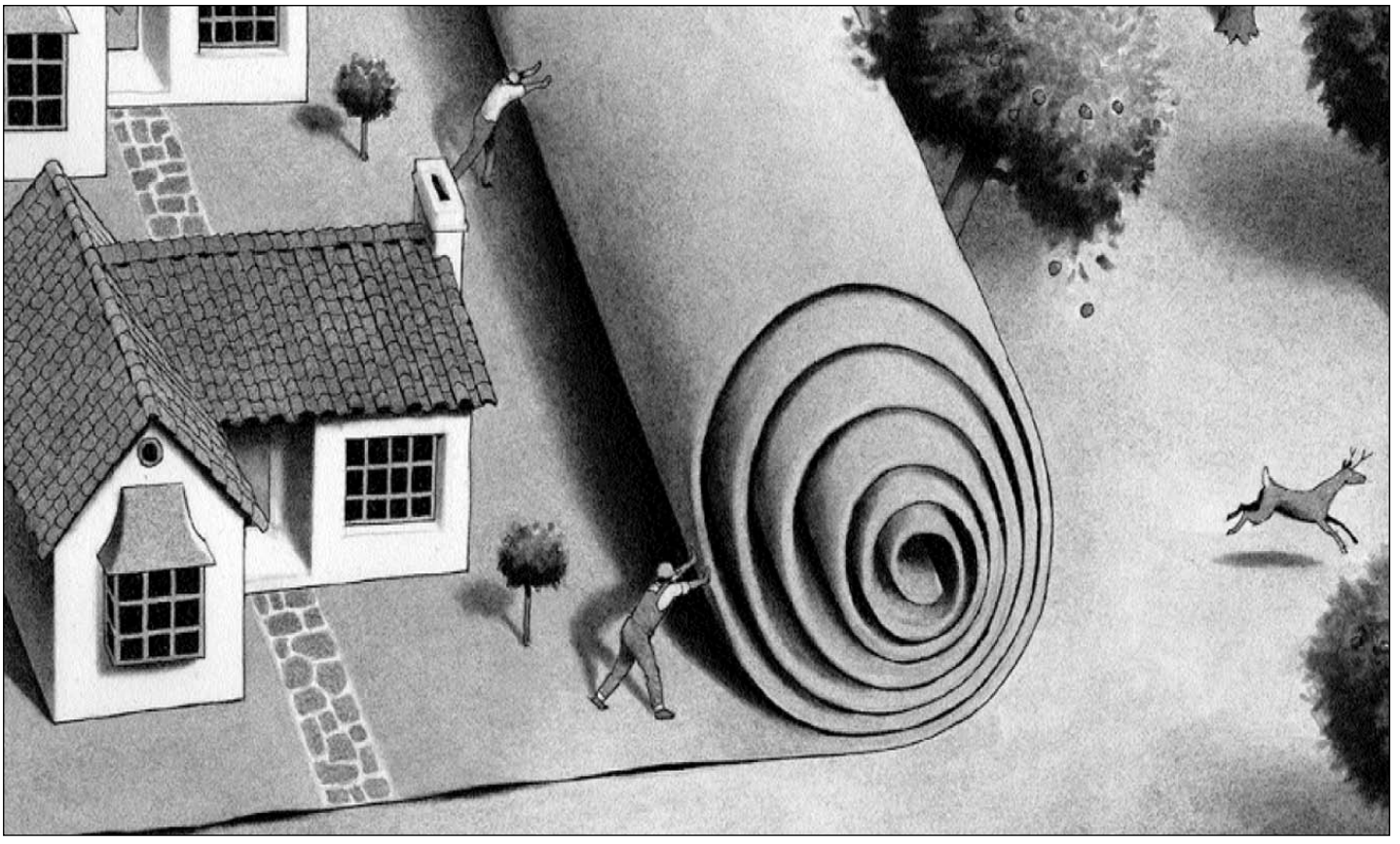
How different that picture of southern California was from what exists today. First it was pollution and traffic gridlock, then rising unemployment, coupled with uncontrolled migration from Mexico and points south. It appears that the Golden State's looming bankruptcy will occur regardless of which party holds power in Sacramento. Did all these problems come about by chance, or were they the logical result of government programs? Is the destruction of four cities in the Rust Belt, Philadelphia, Boston, Detroit and Chicago, an indicator of what happened out West? Then the answer is the latter possibility, and, more particularly, the powerful interest groups that were controlling government policies. *In Slaughter of Cities: Urban Renewal as Ethnic Cleansing,* E. Michael Jones has described in microcosm some of the policies that led our once-proud centers of American industry to become the dead zones of the Rust Belt.

E. MICHAEL JONES

Jones describes an American elite of the first half of the 20th century that had come to accept Soviet-style central planning as normative for this country coupled with a residual nativist opposition to the looming takeover of the major Northeast and Midwest cities by European ethnic groups who were seen as potentially subversive and "un-American." That there was a not very subtle religious test at work here is shown by the inclusion of the Anglophonic Irish group among the suspected immigrants. Far from being a fringe conspiracy theory, the author gives evidence of studies of Polish immigrants in Philadelphia conducted under the direction of the famous John Dewey of Columbia University by the Blanchard brothers, one of whom (Paul) would soon become a professional anti-Catholic in a veiled effort to keep the old elites in power.

What the traditional elites wanted was for the immigrant groups to be Americanized and the postwar interstate highway system, urban renewal programs, which destroyed more housing than they ever produced, coupled with the induced black migration from the South to work in the war industries were all methods of driving the ethnics into the newly created suburbs where the process could play out. What is interesting to note is that many of the ethnic political leaders of the targeted cities like the liberal mayor of Detroit, Jerry Cavanaugh, actually paved the way for the destructive 1967 riots in that city through permissive policies that led to the ultimate dispersion of the remaining white ethnics under the racist policies of black supremacist Coleman Young, who aided in the arson campaign against the citizens of Poletown to favor GM, which wanted to build a large plant and parking lot in the neighborhood. All the black insurrection rhetoric from Young actually disguised a land grab for the benefit of the city's capitalistic elite. The liberal policies of the Detroit city government were to result in a city that was completely black and poor with a suburban area that was white and resentful. The famous ethnic backlash of the early 1970s with the election of Roman Gribbs in the Motor City and Frank Rizzo in Philadelphia did not reverse the migration patterns. The media never examines during any election campaign why the Democrats of Macomb County, Michigan are angry; Jones's book gives us the background.

Speaking of liberals, many of their patron saints do not stand up under *Slaughter*'s relentless examination. The Religious Society of Friends and the Ford Foundation met the classic definition of insanity as they pushed for racial integration of ethnic neighborhoods in the large cities and expected a result other than the white flight that always happened. Most interesting is the use by the Quakers of Martin Luther King as a spearhead for integration marches on the south side of Chicago, where this Southern preacher could not understand the ethnic mosaic of the Windy City and imposed the categories



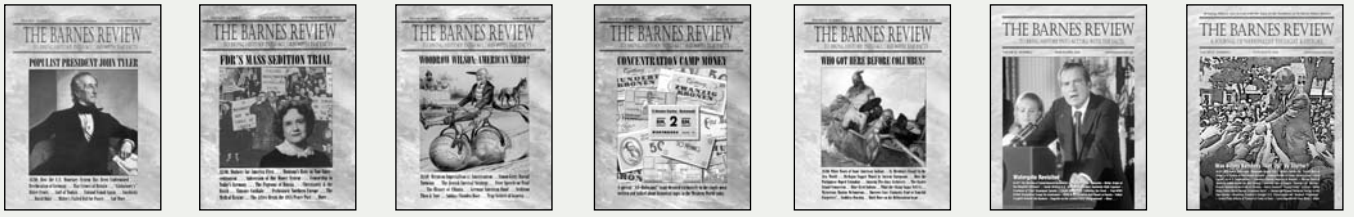
of the Jim Crow South on people who had practiced no discrimination against blacks. Unfortunately for the big cities, the federal government, during the Great Society, adopted the forced integrationist philosophy of the Ford Foundation that led to the current more racially segregated society of the present.

The ethnics themselves were not served well by the Catholic Church, the spiritual home of most of them. As Jones, the editor of the independent Catholic journal *Culture Wars*, describes many of the Catholic intellectuals who came of age in the post-World War II era adopted wholesale the thought patterns of the elites and found in their blue-collar brethren's fight to maintain their neighborhoods the "white racism" constantly described as the "root cause" of black urban rioting in government documents like the 1968 Kerner Commission report. Progressive Catholics, eager for accolades in liberal media like *The Boston Globe* or *New York Times* opposed local initiatives to stop the massive urban renewal and forced school busing programs that wrecked the city of Boston. The author recounts the career of Dennis Clark of Philadelphia who served as president of the national Catholic Interracial Council as well as many human relations positions in the Philadelphia area. The fact that his fellow Irish-Americans in his boyhood Kensington neighborhood rejected his views on changing neighborhoods can be seen in the fact that he needed police escorts during his appearances to "calm" a transition area. Clark would later blame the Catholic Church for not accepting his views on race relations and abandon his faith to become a vocal Irish Republican Army supporter as well as a follower of all types of left-wing causes. In this Clark follows a pattern of other liberal Irish Catholics like John Cogley, Michael Harrington and Tom Hayden, who absorbed the leftist *Zeitgeist* when they abandoned the religion of their youths.

So E. Michael Jones has given us a cautionary tale of government attempts to force disparate groups of people to interact and embrace one another in our big cities, which breaks down into suspicion and flight. What then is the proper course for an affinity group in America that wishes to maintain its own identity? Are the rejectionists like the Hasidim of Brooklyn or the Amish of Lancaster County correct in their willingness to appear weird so as to enhance their group survival? What are the limits that the American society, through the agency of the government, can impose on a group who wishes to maintain a somewhat independent identity? What about the accommodation to newly arrived Muslims, who insist that their women wear headscarves, or to the Mexicans in the Southwest, some of whom not only wish to speak Spanish in official business but ultimately feel their loyalty lies with the government in Mexico City, not the one in Washington? Jones does not give us answers to these questions, but given the massive immigration our nation faces today, and the fact that it is the result of government policies induced by powerful pressure groups, it is one that we must talk about openly without fear of being labeled xenophobes. ❖

E. Michael Jones, *The Slaughter of Cities: Urban Renewal as Ethnic Cleansing*, St. Augustine Press, South Bend, Ind., 700 pages, $40.

Thomas J. Herron is an increasingly well-known Catholic writer who has engaged in some lively debates with our TBR editor. Herron's work has appeared in *Culture Wars*, among other places. E. Michael Jones can be reached via email at jones@culturewars.com



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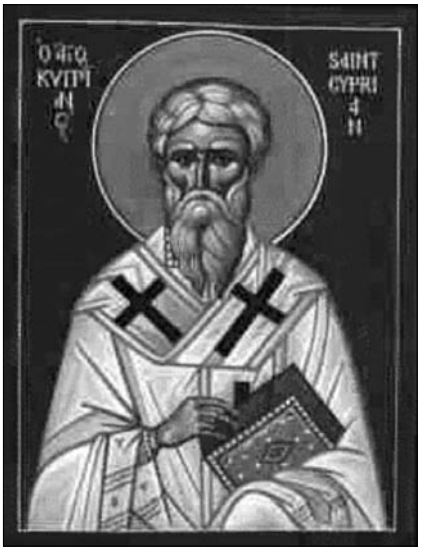
The Wrath of God

Caecilius Cyprianus, or Thascius, better known as St. Cyprian, bishop of Carthage, was one of the most illustrious men in the early history of the Christian church. He was born about A.D. 200, probably in Carthage, of patrician family, wealthy, highly educated, and was for some time occupied as a teacher of rhetoric. While still a pagan, the enthusiastic young man courted discussions with converts to Christianity. He sought to vanquish, but was himself vanquished by, the new religion as Christianity began its slow spread across much of the world, becoming eventually the dominant paradigm as it displaced the old mythologies and pantheons. Cyprianus is noted for writing his "Testimony Against the Jews." Parts of that testimony are reproduced here as a matter of historical interest. Eventually Cyprianus died a martyr to his new faith.

By Cyprian of Carthage

1 [The] Jews have fallen under the heavy wrath of God because they have forsaken the Lord and have followed idols.

In Exodus the people said to Aaron: "Arise and make us gods which shall go before us: because as for this man Moses, who brought us out of Egypt, we know not what has become of him." In the same place also Moses says to the Lord: "O Lord, I pray thee, this people have sinned a great sin. They have made to themselves gods of gold and silver. And now, if thou wilt forgive them their sin, forgive; but if not, blot me out of the book which Thou hast written. And the Lord said unto Moses, If any one hath sinned against me, him will I blot out of my book." Likewise in Deuteronomy: "They sacrificed unto demons, and not unto God." In the book of Judges too: "And the children of Israel did evil in the sight of the Lord God of their fathers, who brought them out of the land of Egypt, and followed the gods of the peoples that were round about them, and offended the Lord, and forsook God, and served Baal." Also in the same place: "And the children of Israel added again to do evil in the sight of the Lord, and served Baal and the gods of the strangers, and forsook the Lord, and served Him not." In Malachi: "Judah is forsaken, and has become an abomination in Israel and in Jerusalem, because Judah has profaned the holiness of the Lord in those things wherein He hath loved, and courted strange gods. The Lord will cut off the man who doeth this, and he shall be made base in the tabernacles of Jacob."



2 Also because they did not believe the prophets, and murdered them. In Jeremiah the Lord says: "I have sent unto I you my servants the prophets. Before the daylight I sent them (and ye heard me not, and did not listen with your ears), saying, 'Let every one of you be converted from his evil way, and from your most wicked desires; and ye shall dwell in that land which I have given you and your fathers for ever and ever.'" And again: "Go not after other gods, to serve them, and do not worship them; and provoke me not to anger in the works of your hands to scatter you abroad; and ye have not hearkened unto me." Also in the third book of the Kings, Elias saith unto the Lord: "In being jealous I have been jealous for the Lord God Almighty; because the children of Israel have forsaken Thee, have demolished Thine altars, and have slain Thy prophets with the sword; and I have remained solitary, and they seek my life, to take it away from me." In Ezra also: "They have fallen away from Thee, and have cast Thy law behind their backs, and have killed Thy prophets, which testified against them that they should return to Thee."

3 That it was previously foretold that they would neither know the Lord, nor understand, nor accept Him.

In Isaiah: "Hear, O Heaven, and give ear, O Earth: for the Lord hath spoken; I have begotten and brought up children, but they have rejected me. The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not perceived me. Ah sinful nation, a people filled with sins, a wicked seed, corrupting children: ye have forsaken the Lord, and have sent that Holy One of Israel into anger." In the same also the Lord says: "Go and tell this people, Ye shall hear with the ear, and shall not understand; and seeing, ye shall see, and shall not perceive. For the heart of this people hath waxed gross, and they hardly hear with their ears, and they have shut up their eyes, lest haply they should see with their eyes,

and hear with their ears, and understand with their heart, and should return, and I should heal them." Also in Jeremiah the Lord says: "They have forsaken me, the fountain of living water, and have dug for themselves worn-out cisterns, which could not hold water." Moreover, in the same: "Behold, the word of the Lord has become unto them a reproach, and they do not wish for it." Again in the same the Lord says: "The kite knoweth his time, the turtle and the swallow; the sparrows of the field keep the time of their coining in; but my people doth not know the judgment of the Lord. How say ye, "We are wise, and the law of the Lord is with us"? The false measurement has been made vain; the scribes are confounded, the wise men have trembled, and been taken, because they have rejected the word of the Lord." In Solomon also: "Evil men seek me, and shall not find me; for they held wisdom in hatred and did not receive the word of the Lord." Also in the twenty-seventh Psalm: "Render to them their deserving, because they have not perceived in the works of the Lord." Also in the 81st Psalm: "They have not known, neither have they understood; they shall walk on in darkness." In the Gospel, too, according to John: "He came unto His own, and His own received Him not. As many as received Him, to them gave He power to become the sons of God who believe in His name."

4 That the Jews would not understand the Holy Scriptures, but that they would be intelligible in the last times, after Christ had manifested himself in the Second Coming.

In Isaiah: "And all these words shall be unto you as the words of a book that is sealed, which, if you shall give to a man that knoweth letters to read, he shall say, I cannot read, for it is sealed. But in that day the deaf shall hear the words of the book, and they who are in darkness and in a cloud; the eyes of the blind shall see." Also in Jeremiah: "In the last of the days ye shall know those things." In Daniel, moreover: "Secure the words, and seal the book until the time of consummation, until many learn, and knowledge is fulfilled, because when there shall be a dispersion they shall know all these things." Likewise in the first Epistle of Paul to the Corinthians: "Brethren, I would not that ye should be ignorant, that all our fathers were under the cloud." Also in the second Epistle to the Corinthians: "Their minds are blinded even unto this day, by this same veil which is taken away in Christ, while this same veil remains in the reading of the Old Testament, which is not unveiled, because it is made void in Christ; and even to this day, if at any time Moses is read, the veil is upon their heart. But by and by, when they shall be turned unto the Lord, the veil shall be taken away." In the Gospel, the Lord after His resurrection says: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures; and said unto them, That thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day; and that repentance and remission of sins should be preached in His name even among all nations."

5 That the Jews could understand nothing of the Scriptures unless they first believed in Christ. In Isaiah: "And if ye will not believe, neither will ye understand."

Also the Lord in the Gospel: "For if ye believe not that I am He, ye shall die in your sins." Moreover, that righteousness should subsist by faith, and that in it was life, was predicted in Habakkuk: "Now the just shall live by faith of Me." Hence Abraham, the father of the nations, believed; in Genesis: "Abraham believed in God, and it was counted unto him for righteousness." In like manner, Paul to the Galatians: "Abraham believed in God, and it was counted unto him for righteousness. Ye know, therefore, that they which are of faith, the same are children of Abraham. But the Scripture, foreseeing that God justifieth the heathens by faith, foretold to Abraham that all nations should be blessed in him. Therefore they who are of faith are blessed with faithful Abraham."

6 That the Jews should lose Jerusalem, and should be expelled from the land which they had received.

In Isaiah: "Your country is desolate, your cities are burned with fire: your land, strangers shall devour it in your sight; and the daughter of Zion shall be left deserted, and overthrown by foreign peoples, as a cottage in a vineyard, and as a keeper's lodge in a garden of cucumbers, as a city which is besieged. And unless the Lord of Sabaoth had left us a seed, we should have been as Sodom, and we should have been like unto Gomorrah." Also in the Gospel the Lord says: "Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings, and thou wouldst not! Behold, your house shall be left unto you desolate."

Your country is desolate, your cities are burned with fire: your land, strangers shall devour it in your sight; and the daughter of Zion shall be left deserted, and overthrown by foreign peoples.

7 Also that they should lose the Grace of God. In Isaiah: "Come ye, and let us walk in the light of the Lord. For He hath sent away His people, the house of Israel." In His Gospel also, according to John: "That was the true light which lighteth every man that cometh into this world. He was in this world, and the world was made by Him, and the world knew Him not." Moreover, in the same place: "He that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God. And this is the judgment, that light is come into the world, and men loved darkness rather than light."

8 That the first circumcision of the flesh is made void, and the second of the spirit is promised instead.

In Jeremiah: "Thus saith the Lord to the men of Judah, and to them who inhabit Jerusalem, Renew newness among you, and do not sow among thorns: circumcise yourselves to your God, and circumcise the foreskin of your heart; lest my anger go forth like fire, and burn you up, and there be none to extinguish it." Also Moses says: "In the last days God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God." Also in Jesus the son of Nave: "And the Lord said unto Jesus, Make thee small knives of stone, very sharp, and set about to circumcise the children of Israel for the second time." Paul also, to the Colossians: "Ye are circumcised with the circumcision not made with hands in the putting off of the flesh, but with the circumcision of Christ." Also, because Adam was first made by God uncircumcised, and righteous Abel, and Enoch, who pleased God and was translated; and Noah, who, when the world and men were perishing

on account of transgressions, was chosen alone, that in him the human race might be preserved; and Melchizedek, the priest according to whose order Christ was promised. Then, because that sign did not avail women, but all are sealed by the sign of the Lord.

9 That the former law given by Moses was to end. In Isaiah: "Then shall they be manifest who seal the law, that they may not learn; and he shall say, I wait upon the Lord, who turneth away His face from the house of Jacob, and I shall trust in Him." In the Gospel also: "All the prophets and the law prophesied until John."

10 That a new law was to be given. In Micah: "For the law shall go forth out of Sion, and the word of the Lord from Jerusalem. And He shall judge among many peoples, and He shall subdue and uncover strong nations." Also in Isaiah: "For from Sion shall go forth the law, and the word of the Lord from Jerusalem; and He shall judge among the nations." Likewise in the Gospel according to Matthew: "And behold a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye Him."

11 That another dispensation and a new covenant was to be given, voiding the old.

In Jeremiah: "Behold, the days come, saith the Lord, and I will complete for the house of Israel, and for the house of Judah, a new testament, not according to the testament which I ordered with their fathers in that day in which I took hold of their hands to bring them out of the land of Egypt, because they remained not in my testament, and I disregarded them, saith the Lord: Because this is the testament which will establish with the house of Israel after those days, saith the Lord: I will give them my laws, and into their minds I will write them; and I will be to them for a God, and they shall be to me for a people; and they shall not teach every man his brother, saying, Know the Lord: for all shall know me, from the least even to the greatest of them: for I will be merciful to their iniquities, and will no more be mindful of their sins."

12 That the old baptism should end, and a new one should begin. In Isaiah: "Therefore remember ye not the former things, neither reconsider the ancient things. Behold, I make new the things which shall now arise, and ye shall know it; and I will make in the desert a way, and rivers in a dry place, to give drink to my chosen race, my people whom I acquired, that they should show forth my praises." In the same also: "If they thirst, He will lead them through the deserts; He will bring forth water from the rock; the rock shall be cloven, and the water shall flow: and my people shall drink." Moreover, in the Gospel according to Matthew, John says: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire." Also according to John: "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

13 That the old law should be made void, and a new law should be given. In the second Psalm: "For what purpose have the heathen raged, and the people imagined vain things? The kings of the earth stood up, and the rulers have gathered together against the Lord, and against His Christ. Let us break their bonds asunder, and cast away their yoke from us." Likewise in the Gospel according to

The Walls of Jericho

The storming of the city of Jericho in the bible was, for some time, considered to be a problem for those who sought to verify the accuracy of Old Testament history. The late, great Kathleen Kenyon, likely the best known archeologist connected with this city.

Her work showed that, indeed, the city of Jericho was both fortified as well as eventually burnt by fire. The difficulty was that Kenyon misdated her account, which left Biblical literalists rather worried (cf. *Creation Ex Nihilo* 21(2):36–40).

Working out the misdating of Kenyon's account fell to Bryant G. Wood, in his "Did the Israelites Conquer Jericho?," (*Biblical Archaeology Review* 16(2):44–58).

In fact, what was eventually uncovered was astounding to the mainstream archeology community: the city of Jericho was destroyed precisely as the Bible explains.

Firstly, excavations show many jars loaded with grain, which follows the biblical account in Joshua that says the siege occurred after harvest time (Joshua 3:15).

Secondly, in Joshua 6:20, the falling of the walls of Jericho was said to fall flat (or to fall into itself). Kenyon's report showed precisely that, a heap of bricks at the base of the fortification walls rather than falling to the rear or forward.

Third, in Joshua 2:21-27, it is explained that Rahab, housing Israelite spies, was spared in the destruction of the city, and that her house was built into the fortification walls. Excavation by a German team during 1907-1909 shows that several houses were actually built into the fortification walls, precisely at the place, to the north of the city, where Rahab was said to have lived, and had her house spared.

Fourth, the destruction by fire is born out by Kenyon's findings. Interestingly, and uniquely in archeology, full jars of grain were left, a rather valuable commodity to simply be left to sit. According to Joshua 6:17, however, a cause can be found in that Joshua himself forbade plundering by Israelite forces by consecrating the city to God.

There are many other aspects of the fall of Jericho that have been proven by Kenyon's analysis, as well as the Italian dig during 1997. Here is but one example where archeology has proven the biblical account true. ❖

Matthew, the Lord says: "Come unto me, all ye that labor and are burdened, and I will cause you to rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is excellent, and my burden is light."

In Jeremiah: "In that day I will shatter the yoke from their neck, and will burst their fetters; and they shall not labor for others, but they shall labor for the Lord God; and I will raise up David a king unto them."

14 That the old teachers should cease and new ones begin. In Ezekiel: "Wherefore thus saith the Lord, Behold, I am above the shepherds; and I will require my sheep from their hands, and I will turn them away from feeding my sheep; and they shall feed them no more, and I will deliver my sheep from their mouth, and I will feed them with judgment."

In Jeremiah the Lord says: "And I will give you shepherds according to my own heart, and they shall feed you with the food of discipline." In Jeremiah, moreover: "Hear the word of the Lord, ye nations, and tell it to the islands which are afar off. Say, He that scattereth Israel will gather him, and will keep him as a shepherd his flock: for the Lord hath redeemed Jacob, and taken him out from the hand of him that was stronger than he."

15 That Christ should be the house and temple of God, and that the old temple should cease.

In the second book of Kings: "And the word of the Lord came to Nathan, saying, Go and tell my servant David, Thus saith the Lord, Thou shall not build me a house to dwell in; but it shall be, when thy days shall be fulfilled, and thou shall sleep with thy fathers, I will raise up thy seed after thee, which shall come from thy bowels, and I will make ready his kingdom. He shall build me a house in my name, and I will raise up his throne for ever; and I will be to him for a father, and he shall be to me for a son: and his house shall obtain confidence, and his kingdom for evermore in my sight." Also in the Gospel the Lord says: "There shall not be left in the temple one stone upon another that shall not be thrown down." And, "After three days, another shall be raised up without hands."

16 That the Hebrew sacrifice should be made void, and a new one should be in force. In Isaiah: "For what purpose to me is the multitude of your sacrifices? saith the Lord: I am full; I will not have the burnt sacrifices of rams, and fat of lambs, and blood of bulls and goats. For who hath required these things from your hands?" Also in the forty-ninth Psalm: "I will not eat the flesh of bulls, nor drink the blood of goats. Offer to God the sacrifice of praise, and pay your vows to the Most High. Call upon Me in the day of trouble, and I will deliver thee: and thou shall glorify Me." In the same Psalm, moreover: "The sacrifice of praise shall glorify me: therein is the way in which I will show him the salvation of God." In the fourth Psalm too: "Sacrifice the sacrifice of righteousness, and hope in the Lord." Likewise in Malachi: "I have no pleasure concerning you, saith the Lord, and I will not have an accepted offering from your hands. Because from the rising of the sun, even unto the going down of the same, my name is glorified among the Gentiles; and in every place odors of incense are offered to my name, and a pure sacrifice, because great is my name among the nations, saith the Lord."

17 That the old Hebrew priesthood should cease, and a new priest should come, who should be forever.

In the sixth Psalm: "Before the morning star I begat thee. The Lord hath sworn, and He will not repent, Thou art a priest for ever, after the order of Melchizedek." Also in the first book of Kings, God says to the priest Eli: "And I will raise up to me a faithful priest, who shall do all things which are in my heart: and I will build him a sure house; and he shall pass in the presence of my anointed ones for all days. And it shall be, whosoever shall remain in thine house, shall come to worship for an obolus of money, and for one loaf of bread."

18 That another prophet such as Moses was promised, to wit, one who will give a new testament.

In Deuteronomy God said to Moses: "And the Lord said to me, a prophet will I raise up to them from among their brethren, such as thee, and I will give my word in His mouth; and He shall speak unto them that which I shall command Him. And whosoever shall not hear whatsoever things that prophet shall speak in my name, I will avenge it." Concerning whom also Christ says in the Gospel according to John: "Search the Scriptures, in which ye think ye have eternal life. These are they which set forth testimony concerning me; and ye will not come to me, that ye might have life. Do not think that I accuse you to the Father: there is one that accuseth you, even Moses, on whom ye hope. For if ye had believed Moses, ye would also believe Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

Come unto me, all ye that labor and are burdened, and I will cause you to rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

19 That two peoples were foretold, the elder and the younger; that is, the old people of the Jews, and the new one which should consist of Christians.

In Genesis: "And the Lord said unto Rebekah, "Two nations are in thy womb, and two peoples shall be separated from thy belly; and the one people shall overcome the other people; and the elder shall serve the younger." Also in Hosea: "I will call them my people that are not my people, and her beloved that was not beloved. For it shall be, in that place in which it shall be called not my people, they shall be called the sons of the living God."

20 That the peoples which before had been lost to idolatry should have more children from among the nations than what the synagogue had had before.

In Isaiah: "Rejoice, thou barren, that barest not; and break forth and cry, thou that travailest not: because many more are the children of the desolate one than of her who hath an husband. For the Lord hath said, Enlarge the place of thy tabernacle, and of thy curtains, and fasten them: spare not, make long thy measures, and strengthen thy stakes: stretch forth yet to thy right hand and to thy left hand; and thy seed shall possess the nations, and shall inhabit the deserted cities. Fear not; because thou shalt overcome: nor be afraid because thou art cursed; for thou shalt forget thy eternal confusion." Thus also to Abraham, when his former son was born of a bondwoman, Sarah remained long barren; and late in old age bare her son

ZIONISM IS NAZISM
HAS NO RIGHT TO SPEAK FOR JEWS
JEWS ↔ ISRAEL EXTREME OPPOSITES
JEWS MOURN THE 41 YEARS EXISTENCE OF ISRAEL

AUTHENTIC JEWS WILL NEVER RECOGNIZE THE STATE OF ISRAEL
PALESTINE BELONGS TO THE PALESTINIANS
ISRAEL ↔ JEWS IS NOT THE SAME THING
ISRAEL IS A CANCER FOR JEWS
ZIONISM

Not all Jews are Zionists, *and not all Zionists are Jewish. Christian Zionism, which may well be Israel's best weapon, is nearly two centuries old. Christian support for the creation of a Jewish state originated in England, becoming a significant movement in the Victorian period. In 1840, the British foreign secretary, Lord Palmerston (right), "strongly" recommended that the Ottoman government then ruling Palestine "hold out every just encouragement to the Jews of Europe to return to Palestine." Left, devout Jews protest against the Zionist political entity called "Israel." It is critically important to distinguish between decent Jewish people and Zionist Jews. Whether or not they are members of the plutocracy, Zionist Jews are racist, selfish and ethnocentric, and wherever they live they share the blame for Israel's murderous crimes. In contrast, anti-Zionist Jews have a genuine moral conscience, and they absolutely cannot be blamed for the crimes of Israel and the Zionist-American plutocracy.*

Isaac, of promise, who was the type of Christ. Thus also Jacob received two wives: the elder Leah, with weak eyes, a type of the synagogue; the younger the beautiful Rachel, a type of the church, who also remained long barren, and afterwards brought forth Joseph, who also was himself a type of Christ. And in the first of Kings it is said that Elkanah had two wives: Peninnah, with her sons; and Hannah, barren, from whom is born Samuel, not according to the order of generation, but according to the mercy and promise of God, when she had prayed in the temple; and Samuel being born, was a type of Christ. Also in the first book of Kings: "The barren hath borne seven and she that had many children has grown weak." But the seven children are the seven churches. Whence also Paul wrote to seven churches; and the Apocalypse sets forth seven churches, that the number seven may be preserved; as the seven days in which God made the world; as the seven angels who stand and go in and out before the face of God, as Raphael the angel says in Tobit; and the sevenfold lamp in the tabernacle of witness; and the seven eyes of God, which keep watch over the world; and the stone with seven eyes, as Zechariah says; and the seven spirits; and the seven candlesticks in the Apocalypse; and the seven pillars upon which Wisdom hath built her house in Solomon.

21 That the non-Jews should rather believe in Christ. In Genesis: "And the Lord God said unto Abraham, 'Go out from thy country, and from thy kindred, and from thy father's house, and go into that land which I shall show thee: and I will make of thee a great nation, and I will bless thee, and I will magnify thy name; and thou shalt be blessed: and I will bless him that blesseth thee, and I will curse him that curseth thee, and in thee shall all the tribes of the earth be blessed." On this same point in Genesis: "And Isaac blessed Jacob. Behold, the smell of my son is as the smell of a plentiful field which the Lord hath blessed: and God give thee of the dew of heaven, and of the fertility of the earth, abundance of corn, and wine, and oil: and peoples shall obey thee, and princes shall worship thee: and thou shalt be lord over thy brother, and the sons of thy father shall worship thee; and he that curseth thee shall be cursed, and he that blesseth thee shall be blessed'." On this matter too in Genesis: "But when Joseph saw that his father placed his right hand on the head of Ephraim, it seemed displeasing to him: and Joseph laid hold of his father's hand, to lift it from the head of Ephraim on to the head of Manasseh. Moreover, Joseph said unto his father, Not so, my father: this is my first-born; place thy right hand upon his head. But he would not, and said, I know it, my son, I know it: and he also shall be a people, and he shall be exalted; but his younger brother shall be greater than he, and his seed shall become a multitude of nations." Moreover in Genesis: "Judah, thy brethren shall praise thee: thine hand shall be upon the back of thine enemies; the sons of thy father shall worship thee. Judah is a lion's whelp: from the slender twig, my son, thou hast ascended: thou layedst down and sleep as a lion, and as a lion's whelp. Who shall stir him up? There shalt not fail a prince from Judah, and a leader from his loins, until those things entrusted to him shall come; and he is the hope of the nations: binding his foal unto the vine, and his ass's colt unto the branch of the vine; he shall wash his garments in wine, and his clothing in the blood of the grape: terrible are his eyes with wine, and his teeth are whiter than milk." Hence in Numbers it is written concerning our people: "Behold, the people shall rise up as a lion-like people." In Deuteronomy: "Ye Gentiles shall be for the head; but this unbelieving people shall be for the tail." Also in Jeremiah: "Hear the sound of the trumpet.' And they said, 'We will not hear: for this cause the nations shall hear, and they who shall feed their cattle among them.' " In the 17th Psalm: "Thou shalt establish me the head of the nations: a people whom I have not known have served me: at the hearing of the ear they have obeyed me." Concerning this very thing the Lord says in Jeremiah: "Before I formed thee in the belly, I knew thee; and before thou went forth from the womb, I sanctified thee, and established thee as a prophet among the nations." Also in Isaiah: "Behold, I have manifested him for a witness to the nations, a prince and a commander to the peoples." Also in the same: "Nations which have not known Thee shall call upon Thee; and peoples which were ignorant of Thee shall flee to Thee." In the same, moreover: "And in that day there shall be a root of Jesse, which shall rise to rule in all the nations; in Him shall the Gentiles

hope: and His rest shall be honor." In the same again: "The land of Zebulon, and the land of Nephtalim, by the way of the sea, and ye others who inhabit the maritime places, and beyond Jordan of the nations. People that walk in darkness, behold yea great light; ye who dwell in the region of the shadow of death, the light shall shine upon you." Also in the same: "Thus saith the Lord God to Christ my Lord, whose right hand I hold, that the nations may hear Him; and I will break asunder the strength of kings, I will open before Him gates; and cities shall not be shut." Also in the same: "I come to gather together all nations and tongues; and they shall come, and see my glory. And I will send out over them a standard, and I will send those that are preserved among them to the nations which are afar off, which have not heard my name nor seen my glory; and they shall declare my glory to the nations." Also in the same: "And in all these things they are not converted; therefore He shall lift up a standard to the nations which are afar, and He will draw them from the end of the earth." Also in the same: "Those who had not been told of Him shall see, and they who have not heard shall understand." Also in the same: "I have been made manifest to those who seek me not: I have been formal of those who asked not after me. I said, Lo, here am I, to a nation that has not called upon my name." Of this same thing, in the Acts of the Apostles, Paul says: "It was necessary that the word of God should first be shown to you; but since ye put it from you, and judged yourselves unworthy of eternal life, lo, we turn to the gentiles: for thus said the Lord by the Scriptures, Behold, I have set Thee a light among the nations, that Thou shouldest be for salvation even to the ends of the Earth."

Thus saith the Lord, Behold, they who serve me shall eat, but ye shall be hungry: behold, they who serve me shall drink, but ye shall be thirsty: behold, they who serve me shall rejoice, but ye shall be confounded; the Lord shall slay you.

22 That the Jews would lose while Christians should receive the Eucharist of Christ and all His grace, and that the new name of Christians should be blessed in the earth.

In Isaiah: "Thus saith the Lord, Behold, they who serve me shall eat, but ye shall be hungry: behold, they who serve me shall drink, but ye shall be thirsty: behold, they who serve me shall rejoice, but ye shall be confounded; the Lord shall slay you. But to those who serve me a new name shall be named, which shall be blessed in the earth." Also in the same place: "Therefore shall He lift up an ensign to the nations which are afar off, and He will draw them from the end of the earth; and, behold, they shall come swiftly with lightness; they shall not hunger nor thirst." Also in the same place: "Behold, therefore, the Ruler, the Lord of Sabaoth, shall take away from Judah and from Jerusalem the healthy man and the strong man, the strength of bread and the strength of water." Likewise in the thirty-third Psalm: "O taste and see how sweet is the Lord. Blessed is the man that hopeth in Him. Fear the Lord God, all ye His saints: for there is no want to them that fear Him. Rich men have wanted and have hungered; but they who seek the Lord shall never want any good thing." Moreover, in the Gospel according to John, the Lord says: "I am the bread of life: he that cometh to me shall not hunger, and he that trusteth in me shall never thirst." Likewise He saith in that place: "If anyone thirst, let him come and drink. He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water." Moreover, He says in the same place: "Except ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you."

23 That the gentiles rather than the Jews attain to the kingdom of heaven.

In the Gospel the Lord says: "Many shall come from the east and from the west, and shall lie down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall go out into outer darkness: there shall be weeping and gnashing of teeth."

24 That by this alone the Jews can receive pardon of their sins: if they wash away the blood of Christ slain, in His baptism, and, passing over into His church, obey His precepts.

In Isaiah the Lord says: "Now I will not release your sins. When ye stretch forth your hands, I will turn away my face from you; and if ye multiply prayers, I will not hear you: for your hands are full of blood. Wash you, make you clean; take away the wickedness from your souls from the sight of mine eyes; cease from your wickedness; learn to do good; seek judgment; keep him who suffers wrong; judge for the orphan, and justify the widow. And come, let us reason together, saith the Lord: and although your sins be as scarlet, I will whiten them as snow; and although they were as crimson, I will whiten them as wool. And if ye be willing and listen to me, ye shall eat of the good of the land; but if ye be unwilling, and will not hear me, the sword shall consume you; for the mouth of the Lord hath spoken these things." ❖

St. Cyprian of Carthage was one of the major figures of the early church. He stood in favor of an independent church of Africa and was particularly interested in the nature of the New Testament Church.

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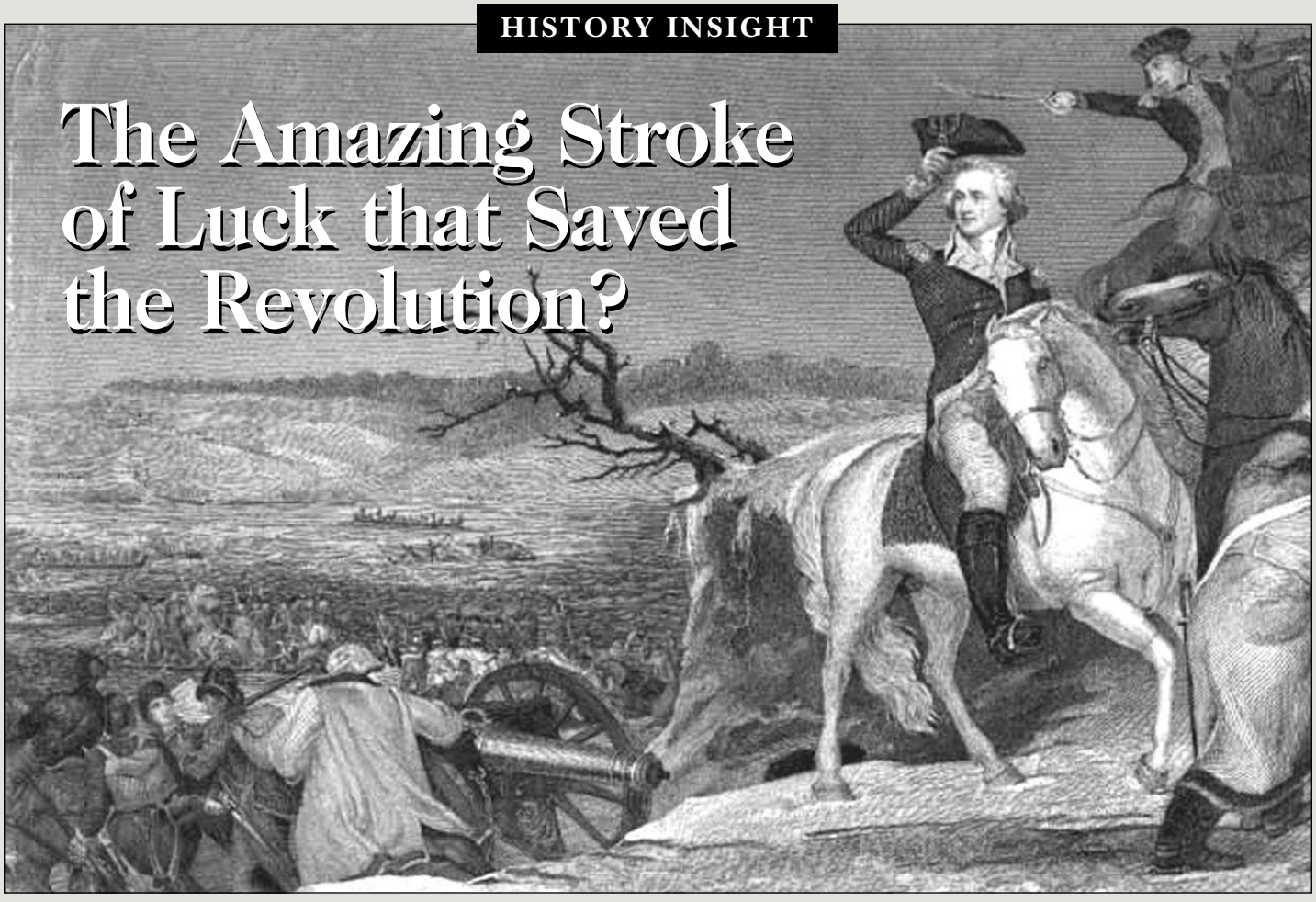
The Amazing Stroke of Luck that Saved the Revolution?



How the Militia & an Unread Note Salvaged the War

Documents stashed in a Scottish castle reveal how a British commander "should" have changed the course of United States history. As everyone knows, a key moment in the birth of America was George Washington's bold crossing of the Delaware. But it was nearly thwarted by Gen. James Grant, according to manuscripts recently discovered in the tower of his Ballindalloch castle. A day after Washington's December 26, 1776, victory at Trenton, Grant wrote a draft of a report to a superior.

Grant said he had relayed good information on Washington's plan at 5 p.m. on Christmas Day, 1776 to Col. Johann Gottlieb Rall, who commanded the Hessian garrison of German mercenaries at Trenton; but Rall had failed to take precautions.

It is said that, just after midnight, a messenger arrived with a note for Col. Johann Gottlieb Rall, in command of the mercenaries. Rall looked at the note, but when he saw that it was written in English, a language that he did not understand, he put the note in his pocket to deal with later. At seven the next morning, Rall was suddenly wakened from a deep sleep by the noise of gunfire near his headquarters. He made his way to gather together his troops. But by this time the Americans held strong positions everywhere throughout the town. Hessian soldiers ran wildly in every direction, dropping like flies. One bullet struck Rall. He rode on, with blood coming from his side. A second bullet struck him, then a third. He fell from his horse, and some of his men carried him to a nearby church. There they took from Rall's pocket the note he had placed there the night before. The note said Washington and his army were coming toward Trenton from across the river.

By 10 a.m., the fighting was over. The remaining Hessian troops gave themselves up. Many had been killed. In the one-sided Trenton battle, the Americans suffered only four men wounded, while taking 920 Hessians prisoner and inflicting another 50 casualties on the enemy.

The battles at Trenton and subsequently Princeton are widely recognized as a turning point of the American Revolution.

If Grant's warning had been heeded, Washington's force could have been crushed, forcing a major retreat. Britain would have gained a vital advantage in its fight to retain control of its upstart Colonies. General Washington may even have been captured.

Grant had been tipped off by a spy (identity unknown) that Washington's Delaware crossing with his army was about to take place. Grant wrote, "No man in America knows the channel through which it came except the general who I let into the secret before this cursed affair happen'd."

But there is more: The usual accounts of those battles tell of a garrison of Hessians, dozing, drunk and befuddled after a night of Yuletide revelry, and thus an easy prey. Historian David Hackett Fischer's meticulous reconstruction of the facts from a multitude of diaries and official reports and correspondence (Fischer, *A New Kind of War*, Oxford University Press, 564 pp.) shows the Hessians to have been exhausted, not from drink but from sleepless nights spent in fighting off continual raids by the New Jersey and Pennsylvania militias. For weeks they had been forced to take their rest with the men of one regiment fully clothed, lying on their arms and ready for battle. These Germans were seasoned troops under experienced commanders, and put up a fierce resistance in the streets of Trenton before they were forced to surrender. ❖

Church & State: Friends or Enemies?

An Assessment of A.S.P. Woodhouse's 'Puritanism and Liberty'

BY GEOFF MUIRDEN

In 1938, Arthur Sutherland Piggott Woodhouse published a "classic" work on Puritanism and its alleged contribution to freedom, under the title: *Puritanism and Liberty: Being the Army Debates (1647-9) from the Clarke Manuscripts with Supplementary Documents* (London, J.M. Dent, 1938) collecting documents from the English Civil War, notably the Putney and Whitehall debates.

Of particular significance was the 100-page introduction by A.S.P. Woodhouse, which sets forth viewpoints on Puritanism. It is time to reassess what he suggested, especially in view of revisionist and post-revisionist theories about the role of Puritanism, the debates of the New Model Army and the English Civil War.

An opportunity to reassess Woodhouse has been publication of the book *The Putney Debates of 1647: The Army, the Levellers and the English State*, edited by Michael Mendle (Cambridge, University Press, 2001, ISBN 0 521 65015 1, hardback), which analyzes documentary evidence, including the Putney and Whitehall debates, that A.S.P. Woodhouse did much to popularize and provides new discoveries and interpretations that amend his views. It provides a vehicle for discussing much of what he had to say, bringing it up to date.

The debate on the nature of the English Civil War takes us to the perennial problem of the search for liberty, who creates it and maintains it, if it has or can have a Christian basis.

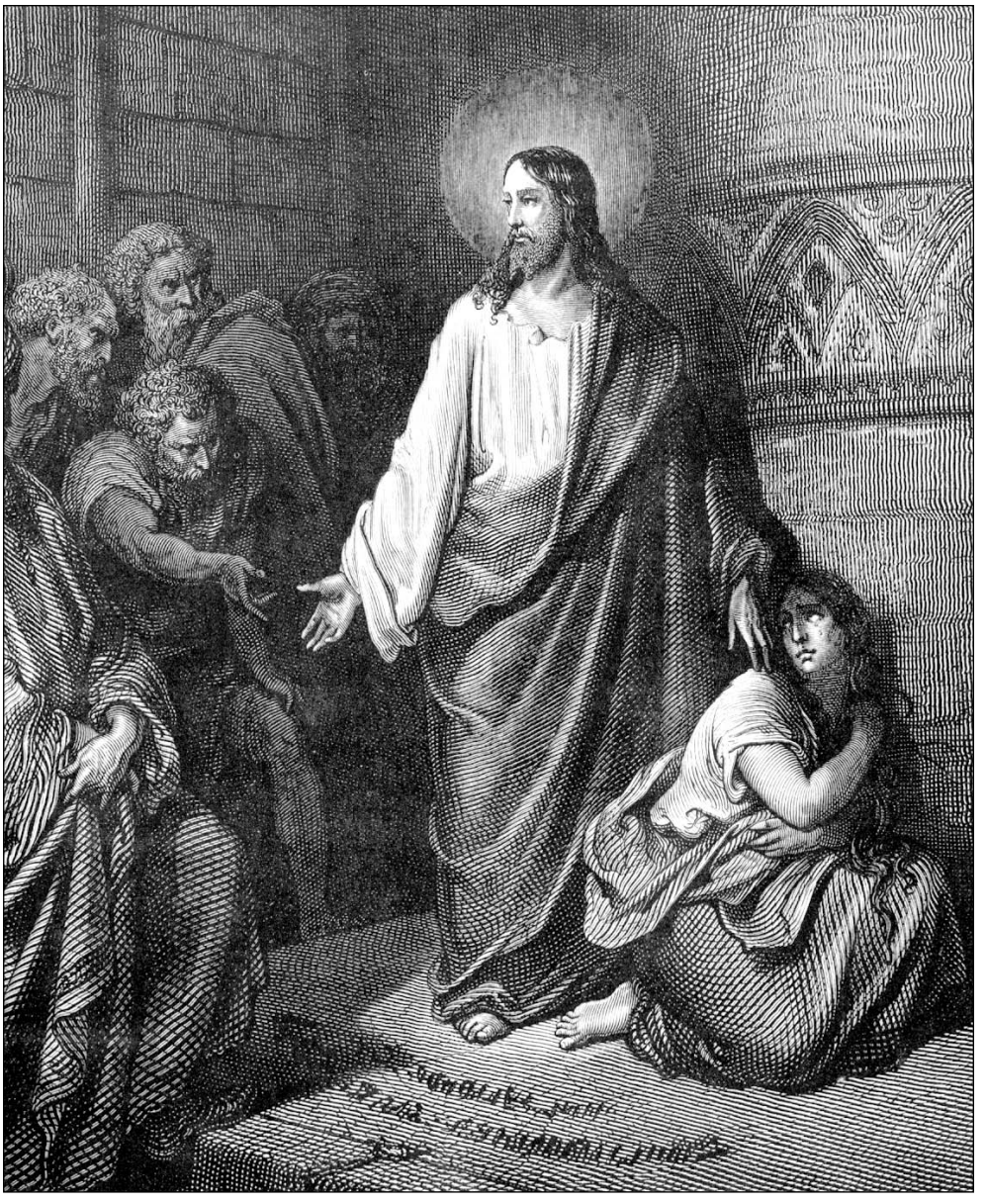
It centers around an issue of central concern to any citizen—civil and religious liberties—asking to what extent they were advanced by the English Civil War and inquiring to what extent civil liberties have a Christian basis, or are they better promoted by the secular state, which is more common today, especially in the West?

We live in an age in which famous advances in the Western world, which promised to promote liberty, such as the Magna Carta, the English Bill of Rights, the Declaration of Independence and the American Bill of Rights, are "museum pieces," as far as governments are concerned. These proclamations have been preserved as historical documents, but they are "more honored in the breach than in the observance" nowadays as far as practical application goes. And this is madness. To have a legacy of freedom that people fought and died to preserve, only to have it thrown in the waste bin of history, with the aid of our "democratic representatives," is insanity. It is another sign of the way in which our world is being structured toward autocratic, globalist control.

Yet through "doublethink," politicians are capable of enacting laws that suppress personal freedom then, as if nothing had happened, talk lovingly of our "democratic heritage," which they have destroyed, as if it really still existed and as if they heartily supported it, to deceive the "masses." It is mostly organizations outside Parliament and Congress that seek to preserve freedoms and make them reality. The tradition of liberty in the United States is fortunately not dead and hopefully will never die.

So-called "Christian" churches do not help. Most of the mainline churches have been promoting Marxist-created "political correctness" instead of God's agenda. Herman Otten, editor of *Christian News* (3277 Bouef Lutheran Road, New Haven, MO 63068-2213), has for more than 40 years demonstrated the way in which "Christian" churches have currently embraced practically every heresy and have undermined faith in the Bible as the infallible word of God. Marx once said he was not a Marxist. Could Christ now say that He was not a "Christian"? Now that the spiritual basis of Christianity has been undermined it does not have spiritual resources to assist in the quest for freedom of the individual and to press for genuine spiritual reformation to regenerate the individual on a personal basis.

The state of "spiritual impotency" that prevails in the United States is shown by a survey conducted by George Barna. In an attempt to discover how many people in his sample in the U.S. accepted a Biblical worldview he asked his respondents if they believed six views: (1) that God is the all-knowing, all-powerful Creator of the universe Who still rules; (2) when Jesus Christ was on Earth He lived a sinless life; (3) Satan is not just a symbol of evil but is a real, living entity; (4) a person cannot earn his or her own salvation by being good but that salvation is the free gift of God; (5) every believer in Jesus Christ should share their convictions with others; (6) the Bible is infallible. He found that "85 percent of America's born-again adults do not possess either the foundation or the belief to qualify as having a Biblical worldview." He concluded that the Christian church was losing ground in the



Jesus, Usury & Taxes

The Jewish scribes and Pharisees *presented a tricky test case against Jesus by dumping a woman guilty of adultery at His feet and asking if she should be stoned. Jesus was more forgiving of the personal sins of the flesh than of such crimes as usury; so he cleverly replied, "He that is without sin among you, let him cast the first stone." The Jews were stymied. At another time, they presented Jesus with a coin that had the image of Caesar on it. "Should Jews pay this tax?" they demanded to know. Too many today misinterpret Jesus's "render unto Caesar" statement to justify paying every sort of tax. A better illustration of Christ's views on taxes is the incident of the temple tax (Matt. 17:24-27): Christ never admitted to owing this tax, and there is no record that He ever paid it. On the contrary, after posing a question to Peter concerning the manner in which earthly kings collect tribute, Jesus said, "Then the children [citizens] are free. Notwithstanding, lest we offend them," and then directed Peter to go fishing, find a coin in the mouth of the first fish he caught, and go pay the tax for both of them. If Christ (or Peter) had owed the tax, Jesus would not have responded thusly. We are not told that such a fish was caught.*

United States because so few think like Jesus.[1] Much the same could be said for many churches in the Western world outside the United States. It is hard to believe that the English Puritans or the Christians at the time of the American Revolution would have had so little faith. In assessing the role of religion and its connection to liberty, we need to compare the strong beliefs of the past with the lack of firm convictions among many in the present day.

The debate on the nature of the English Civil War, including the Putney debates, takes us to the perennial problem of the search for liberty, who creates it and maintains it, if it has or can have a Christian basis. People may agree or disagree on the merits of Christianity, but whether or not freedom has spiritual roots is an important issue.

Lamont, one writer in the book on the Putney debates (listed above), is a trenchant critic of A.S.P. Woodhouse and points out that Woodhouse was writing at a time of pre-World War II ferment, in which he believed England was striving to "save democracy" from fascism, and thus wanted to highlight "democratic ideals." Partly under the influence of A.D. Lindsay from Balliol College, he saw the Putney debates as a vital historic record of democratic ferment. He chose items for his book selectively, with this aim in view, and was encouraged by writers with similar views, appearing at about the same time, such as William Haller and W.K. Jordan.[2]

Although seeking to link Puritanism with liberty, Woodhouse was aware of tendencies in Puritanism toward autocracy. He recognizes that "a concern for liberty does not appear to be a constant feature of the Puritan mind, and that it runs counter to another and the most universally recognized of traits, the passionate zeal for positive reform, with the will, if necessary, to dragoon men into righteousness, or the semblance of righteousness."[3]

Even when he acknowledges a desire for Christian liberty, coming mostly from the "Center" or "Left" Puritan groups, the direct benefits of that appeal are limited to the regenerate: Christian liberty freed you for, not from, the service of God."[4]

This last-mentioned insight is what Lamont calls "the most important insight in the whole of Woodhouse's Introduction."[5] Woodhouse would disagree—he sees his main insight as his famous "principle of segregation," but more of that later.

Lamont does raise an issue of central concern, and that is the tendency of many Puritans, especially sectarians, to want to impose rule by the "saints" on the state, and to refuse freedoms to the "sinners." If they had power, they would prefer theocracy to democracy.

Lamont sees the way out as turning to the antinomians, which will be dealt with later. He hardly discusses the "principle of segregation."

Let us examine Woodhouse's thesis in the introduction. Woodhouse's study of Puritanism stems from conflict between contradictory impulses of liberty and reform. The motives are equally authentic: the passionate concern for liberty and the passionate zeal for reform in the interests of righteousness. Capable of cooperation up to a certain point, they finally remain, somewhere near the heart of Puritanism, in a state of potential and unresolved conflict."[6]

Woodhouse sees these conflicting trends resolved by separating the sphere of nature and the sphere of grace. This he calls "the principle of segregation."

The most obvious manifestation "is the insistence by Puritans of the Left on the absolute separation of church and state, leading to "a plea for complete liberty of conscience," and a purely secular view of the state. "It does not follow that the reconsideration will be democratic in origin but it *may* [emphasis added] be so, and this is the first service of the principle of segregation to the cause of liberty and equality."

The "second service" is to limit the tendency of the "saints" to deny privileges in the state to "sinners"; instead the principle of segregation keeps grace and nature apart. (Of course, if grace and nature are linked, the "rule of the saints" would dominate the secular world.)

The "third service" is that the "principle of segregation" separates the world from the spiritual order and deals with the world in a secularized way, by natural ethics. Carried to its logical conclusion by Roger Williams, "it resolves the conflict between the two motives of liberty and reform. This is the third and final service."[7]

"But," he asks, "is the principle of segregation a two-edged sword? Will it not, logically applied, cut off from the secular sphere the liberalizing as well as the reactionary influences of Puritanism? . . . Theoretically it should," he says, "but the predominantly active character of the Puritan temper . . . forestall(s) that result . . . we may look for . . . not (direct intrusion), but the indirect influence of analogy. There is a spiritual equality in the order of grace; is there not an analogous equality in the order of nature? This is but one of a dozen points at which analogically Puritanism *could* [emphasis added] reinforce the cause of liberty and equality."[8]

He sees Milton and Williams as effectively applying the principle of segregation.[9]

Counteracting the tendency to give control to the "saints" alone, is "the impossibility, recognized alike by Milton, Williams and the Levellers, of guaranteeing the liberty of the regenerate without guaranteeing the liberty of all, and on this fact at last depends the direct contribution of Puritanism to general liberty; the second counteracting force is a consistent and thorough-going application of the principle of segregation, whereby the idea of Christian liberty is freed to operate by analogy in the natural order: Christian liberty for the regenerate, natural liberty for man . . . as in the order of grace all believers are equal, so in the order of nature all men are equal; as the church is composed of believers all equally privileged, so the state should be composed of men all equally privileged."[10]

Woodhouse says "first, the principle of segregation; then, after that is enforced, the power of analogy: on these two things the democratic influence of Puritanism chiefly depends."[11]

These are central concerns of Woodhouse's argument.

Woodhouse does not allow for the reality that there can be unresolved contradictions within individuals, so dichotomy between liberty and reform need not be resolved, by the "principle of segregation" or anything else. The average person is a bundle of unresolved contradictions.

In tying his principles to the Putney debates, Woodhouse mentions that, "[A]t Putney, Ireton declares that the Levellers can ground their demand for manhood suffrage only on some plea of natural rights as opposed to the historic rights held forth by the fundamental constitution of the English state. They do not deny that fact. To the law of nature they confidently appeal, and when Ireton further declares that the appeal to nature will destroy all property, they try to show that the right to property is guaranteed by the law of nature and not, as Ireton maintains, merely by positive laws.[12]

Theologically, this has some value, but there is also a "class" difference between Cromwell and Ireton, usually labeled "grandees," as defenders of property to preserve what remains of the *status quo*, under threat during the English Civil War. Cromwell had himself depended on rents for land, when he was at his former home in Ely. Ireton was concerned about preserving property rights. He said: "all the main thing I speak for, is that I would have an eye to property."[13]

Cromwell tries a conciliatory stance that will soften divisions and preserve unity in the army. In response to Levellers, he argues that their changes would bring about too abrupt a change in politics, while he seeks to keep "good faith" with the king and Parliament.

These maneuvers clash with Levellers such as Rainborough, in his famous comment: "the poorest he that is in England hath as great a right as the greatest"[14] to which Ireton responds that "the poorest" only has a right if he has some local interest, otherwise, "[if they] have no permanent interest in the kingdom [they] must submit to those laws and those rules [which] . . . do comprehend the whole interest of the kingdom."[15] The tendency of the Levellers, complains Ireton, is leading to anarchy.[16]

What Woodhouse neglects to mention is that, on the third day of the Putney debates, little mention is made of the law of nature, and Wildman, far from advocating the "principle of segregation," seems to take a skeptical tack. Wildman, observing that other people speak of the mind of God, claims that "whatever another man hath received from the spirit, that man cannot demonstrate [it] to me but by some other way than merely relating to me that which he conceives to be the mind of God. [In spiritual matters he must show its conformity with scripture, though indeed] it is beyond the power of the reason of all the men on Earth to demonstrate the scriptures to be . . . written by the spirit of God and it must be the spirit of faith . . . The case is yet more difficult in civil matters:

[for] we cannot find anything in the spirit of God of what is fit to be done in civil matters."[17] Evidently, there is no analogy for Wildman from the spiritual to the secular realm, no distinct sense of a separate law of grace and nature and no "law of segregation" operating. Wildman also says in the Whitehall debates, "It is not easy by the light of nature to determine [more than that] there is a God. The Sun may be that God. The Moon may be that God."[18]

During the third day of the Putney debates, attention is drawn to the so-called "Norman yoke" by appealing to historical precedents[19] rather than the "law of nature," so that nature and grace is only a part.

Lamont mentions an important factor, largely ignored by those who speak simply in terms of social or "class" differences between the "grandees" and the others. These could be overridden by a conviction that the hand of God wanted it so.[20] Cromwell wanted "the foundation of all our actions to do that which is the Will of God."[21] Ireton says that "all the main thing I would speak for, is because I would have an eye to property,"[22] yet Ireton also comments that "if God saw it good to destroy, not only king and lords, but all distinction of degrees—nay, if it go further, to destroy all property, that there's no such thing left, that there be nothing at all of civil constitution left in the kingdom—if I see the hand of God in it, I hope I shall with quietness acquiesce, and submit to it."

According to Woodhouse, the effect of the principle of segregation is to secularize the state. In the case of the New Model Army chaplains, Dell and Saltmarsh, instead of secularizing the state, wanted to spiritualize it also. And when it came to toleration, they refused to tolerate Jews and other non-Christians, and Catholics.[23]

Whereas Woodhouse believed that the equality of believers in Christ led by analogy to the equality of believers in civil affairs, the Antinomian Army chaplains, especially Dell, did not believe the equality of believers in grace had any counterpart in the world of nature. In fact, Dell saw inequality in the world of man.

Solt claims "the weakness of analogical reasoning with respect to equality is that it makes no provision (either in the world of grace or in the world of nature) for the non-believers, the non-elect, the lost souls arbitrarily assigned to eternal perdition. By definition they are not in the sphere of grace and cannot be transferred by analogy into the civil sphere along with the elect, the saints of God. To do this a society of great inequality rather than equality would be formed. The civil state would then consist of two classes—the rulers and the ruled, the saints and the godless."[24]

Woodhouse admits "William Dell, in his *Way of True Peace*, repudiates the church covenant in favor of a spiritual bond between all believers, achieved in Christ. Here the analogy between the order of nature and the order of grace seems to fail—and does fail." He waffles that: "[I]t is neither irreverent nor fanciful to detect in a sense of the community which cannot be written into constitutions, but can only be experienced, some dim and partial analogy of the spiritual bond."[25]

The separation of grace and nature could have other consequences than liberalizing or secularizing the state. After 1648 Dell separated grace and nature more to keep the church from being interfered with by the civil magistrate than to secularize the state.[26]

Virtually the ruler of England *from 1532 to 1540, Thomas Cromwell (shown above) served as top adviser to Henry VIII. He transformed the English administration into a kind of civil service, ending the chaos of feudalism. Cromwell's later fall and execution are among the most mysterious events of Henry's reign.*

Woodhouse conceded that such segregation need not always be democratic, that it only may be so.[27] This was one of many instances among millenarians that were anti-democratic.

Woodhouse cites Milton as an example of the principle of segregation. It is true Milton favored toleration of different religions, but he also favored a civil aristocracy of virtue, rather than a democracy.[28]

The Puritan preacher who seems to come closest to Woodhouse's principle of segregation is Roger Williams, who believed in religious toleration for all men, believing the chosen of God could be found in pagan or anti-Christian religions as well[29] which seems to take liberalism for a Puritan preacher to its limits. The army chaplains seemed to join Williams in favoring the idea of the state as a protective unit to preserve the church. However, the gap between grace and nature was not complete even in Roger Williams, since he regarded the world of nature as falling within the millenarian system.[30]

Nor did the "chief Puritan," Oliver Cromwell, believe grace and nature to be universally exclusive. He said: "if anyone whatsoever thinks the interest of Christians and the interest of the nation inconsistent, I wish my soul may never enter into his or their secrets."[31]

Solt remarks that "the millenarian views of the army preachers were inarticulate and unsystematic attempts to transmute the theological principle of the reign of Christ into specific political or social terms."[32]

Since little evidence emerges of much principle of segregation

among Puritans, one may suppose that it exists more in Woodhouse's mind than in reality. More than that, it may be an attempt to be more systematic in thinking than the Puritans were, in view of the diversified and conflicting interpretations of the day.

Since Woodhouse decides the "principle of segregation" is the main Puritan contribution to liberty,[33] whereas it was observed, only partly, in a few Puritans, his main thesis fails.

But Woodhouse also sees weakening of Calvinist dogma coming from Arminianism: "by its central attack on the extreme form of Calvinist doctrine of predestination, of absolute election and reprobation, Arminianism weakens the theological basis of Puritan inequalitarianism, of the conception of an aristocracy of the elect, and thus undermines the most formidable of the barriers separating Puritanism from democracy."[34]

This assumes that Arminianism fostered a belief in universal salvation. The Remonstrants in 1610 promoting Arminius did not preach this doctrine, but it was imputed to their successors.

Yet Solt suggests that any generalization linking Arminianism and equality must be treated with caution. John Lilburne, the chief Leveller, never committed himself to Arminianism and John Milton, an Arminian, believed in an aristocracy of virtue. "It seems that the Leveller idea of equality owes as much, if not more, to a philosophy of natural rights as it does to religious doctrine."[35]

If government had been taken over by theocrats in England there would have been much less freedom, but Oliver Cromwell's personality was a factor in promoting religious liberty.

Woodhouse refers to the covenant as a means of motivating Levellers to accept "the contract on which the authority of just government depends . . . can be attributed to the covenanted and more or less democratic Puritan churches,"[36] which "preserved the possibility of a free and democratic church order, and of its influence in the civil sphere, between which and the ecclesiastical there is constant interaction"[37] so it is another example of an analogy from the spiritual to secular sphere. Woodhouse, in effect, agrees with Sir Charles Firth in seeing the ecclesiastical theories of the Independents, when applied to politics, creating democratic government.[38]

Woodhouse sees *The Solemn Agreement of the Army* as an example of a covenant adhered to Leveller tracts such as *The Agreement of the People* he sees as "the apotheosis of the covenant idea and its complete and triumphant translation to the civil sphere." Its endorsement of free and equal discussion is seen as the basis for the Putney and Whitehall debates. This covenant model is seen as the basis for the creation and working of the General Council of the Army, itself an extension of the Council of War, and the example of Parliament itself is said by Woodhouse to be the inspiration for the General Council of the army, with "the Army of the Parliament" taking Parliament itself as its model.[39]

Leo Solt queries the extent to which the New Model Army was organized along covenant lines. He says there is little evidence that the ecclesiastical life of the soldiers during 1645-7 was organized along the lines of a voluntary or self-governing church or indeed, of any church policy after the Presbyterian chaplains left. The chaplains were not supporters of visible forms of church government.[40] Richard Baxter had a low opinion of the soldiers' religious understanding. He called them "ignorant men of little religion."[41]

Further, the New Model, like most armies, relied on hierarchy and military discipline. The extent of free discussion was limited by the need to "keep order" and unity, strongly felt by Cromwell and Ireton. Any idea that Leveller soldiers could force their views on the "grandees" was beaten by the unsuccessful attempts at mutiny which, being suppressed, effectively crushed Leveller influence. Because of this military organization, "free discussion" as a model coming from Parliament could only be limited. Of course, even in Parliament, then as now, domination by pressure groups and "stacking of the Parliament" by supporters, could make "free discussion" a sham.

A further caveat is suggested by William Craven, who suggests that Woodhouse understates a move away from Calvinistic election and predestination on the part of some Puritans toward "free justification by Christ alone." Free justification meant salvation offered to all, not just the elect. Lilburne considered his own election to be proof that the Spirit could be given to even the lowliest. Overton was another proponent of free justification, while Independent, John Goodwin, rejected predestination in his *Imputatio Fidei*.

The aim of this kind of organization was not so much to set apart the elect from the damned as to give believers the benefit of mutual encouragement. Craven implies that the kind of covenant fellowship mentioned by Robert Browne in Woodhouse[42] was of this non-Calvinist kind. "But whereas Calvinism tended to follow the Old Testament, the spirit of antinomianism was strong in England."[43]

Antinomianism is a term that was applied to the army chaplains, sometimes in a misleading sense in that antinomianism discards works, whereas most who believe they are saved by grace do not discard works. Antinomianism could be used to "permit" people to become libertines in the belief that grace covered all sins. This link with libertinism was why Puritans shunned anti-nomianism, although it was false to attribute libertinism to the army chaplains, who called themselves antinomians.

Lamont sees antinomianism as the instrument among Puritans that works for liberty, by which he includes universal toleration or pluralism. Solt affirms that "it was as champions of individual liberty that the antinomians made their contribution to political liberty."[44] But antinomian association (not always justified) with libertinism made it anathema to many Puritans.

On the issue of liberty of conscience, Lamont sees a contradiction between Cromwell saying to his Presbyterian opponents: "I beseech you in the bowels of Christ, think it possible you may be mistaken" and later saying that liberty did not include freedom to celebrate the Mass. "To ask which is the real Cromwell in all this is one of the most fatuous questions one can ask," he snarls: "they are all the real Cromwell."[45] In view of the contradictions in all people, this would not be surprising, yet there is less contradiction than one would think.

Cromwell was objecting to Presbyterians trying to dogmatically force their views on others and objected to the Catholics doing the same. Thus he would not have seen a contradiction. He

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Marston Moor, July 2, 1644: *Under command of Sir Thomas Fairfax, then-unknown Oliver Cromwell, already injured but with sword held high, attacks while the dashing Prince Rupert, nephew of the king (and the hitherto-undefeated general who carried the royalist hopes of victory), was sitting down to supper. The royalists were caught completely by surprise, according to a new study by Paul Roberts, who has spent the last 18 years studying the battlefield. Marston Moor was the biggest and bloodiest battle of the Civil War, and, with more than 40,000 men involved, was probably the biggest engagement ever fought on English soil. Around 4,150 royalist troops lost their lives, versus around 300 on the parliamentarian side. Startlingly, Roberts's research shows that Newcastle's famed infantry made their last stand at the center of the battlefield—a location never suspected before by historians.*

would have harked back to memories of "Bloody Mary," the Spanish Inquisition, and, like most Puritans, have been aware of Foxe's *Book of Martyrs,* so he saw Catholicism associated with persecution, just as he also saw the cavaliers in the same light. He may have agreed that "new Presbyter is but old priest writ large" or Dell's similar comment that "Presbyterian uniformity is near akin to prelatical conformity."[46] Whether we agree with this or not, it is necessary to understand this way of thinking.

Most of Woodhouse's Introduction has been assessed, and it seems that overall Puritanism made less contribution to liberty than he thought. His "principle of segregation" is an interesting invention but, so far as it existed, had partial effect rather than the dynamic contribution to liberty that he envisaged. It will be discussed in terms of the American alleged "separation of church and state" later.

Possibly the most promising populist proponents of liberty were the Levellers, but the attempt to portray them as "anarchists" proved a successful propaganda disparagement, while their demands were whittled down by "coaching" from Ireton until the third Agreement of the People eliminated many demands apart from calls for decentralized federation of localities.[47] This call for decentralization is certainly a move away from the tyranny of the centralized state power of present times.

Oliver Cromwell has had a "mixed press" of approbation and rejection. Some condemned him as a regicide and tyrant. After his death, his body was dug up and beheaded. His head was eventually buried near the college in Cambridge where he studied, where it remains. He is, and remains, a controversial figure. If England becomes a republic, he may become "fashionable," but he wanted a "godly republic." A secular republic would never have satisfied him.

His supporters have erected a statue of Cromwell in front of the houses of Parliament in London, since he was the defender of Parliament during the English Civil War. But, while he did indeed fight on behalf of Parliament, he also fought against them, dissolving a Parliament by force and dominating Parliaments to get what he wanted.

In discussing the role of the Puritans in promoting liberty or draconian control, the role of the most influential Puritan, Oliver Cromwell, during the Interregnum deserves study. Jeffrey R. Collins challenges an earlier view of Cromwell as an exponent of religious toleration, substituting a "revisionist" view that Cromwell and the Independents actually favored "free conscience" within limits, accommodating the Protestant Left but excluded some radical sects, all Episcopalians and Roman Catholics. Cromwell's view was not so much toleration but "the unity of the godly party" and "creation of a Commonwealth fit for God's eyes."

Apparently, Episcopalians, Roman Catholics and some others were deemed "not fit for God's eyes."[48]

He also suggests that the Cromwellian settlement, far from a "principle of segregation" separating church and state, was an Erastian settlement (one in which the state dominated the church), following a policy initiated under the Tudors and continued during the Long Parliament. Collins sees various Independent divines, such as John Cotton, John Owen, Sidrach Simpson, and others such as Phillip Nye who spoke in the Whitehall debates,[49] helping form the church settlement during Cromwell's Commonwealth.

If Collins's view is right, it tones down Woodhouse's Introduction, which said that "considerable advance toward liberty of conscience . . . could be made from the fundamental position of Ireton and Nye (as) attested by the anonymous Ancient Bounds . . . and by the practice of Cromwell's state church." If the "practice of Cromwell's state church" was to crush heresy and establish Erastian control of the church it is less of an "advance toward liberty of conscience," and contradicts Woodhouse's claim that Independency was anti-Erastian.[50]

Cromwell's view was that the state should defend "true religion" against radical sects, Catholics or Episcopalians. Independency was seen as the church form that most suitably confirmed the religious authority of the state.

Cromwell saw his role as a constable using the state to control the church and maintain order. If the church took control, as it was seen to do under Laud, it could create tyranny. The Independents' church plan was set out in *The Humble Proposals,* which wanted to create godly men to eject unsuitable ministers from their parishes. The existing parish and tithe scheme was to be retained to finance the church. Under the Barebones Parliament, the sectarians successfully opposed the church settlement proposals and "professed fully against the magistrate's power in any matters of religion." The Barebones Parliament surrendered power in 1653, and four days later Cromwell was installed as Lord Protector. *The Instrument of Government* advised refuting "error, heresy and whatever is contrary to sound doctrine," which would generally have been taken to include antinomianism.

Cromwell created "Triers" for the trial of public preachers and lecturers authorized to approve or disapprove church candidates, judging their godliness. These Triers included laymen as well as clerics. Ejectors were strictly laymen. The church settlement "was the shoal upon which the Barebones Assembly foundered."[51]

State control extended to removal of clergy "disaffected to the present government" and liberty of conscience threatening state stability. "This was a potentially broad qualifier to Cromwell's vaunted religious toleration."[52] It made no distinction between religious and political ends.

Collins decides that "Cromwell's church sought to pursue the godly society by exercising state power, and by abolishing the dualist division of spiritual and temporal power." No "principle of segregation" there. Collins adds that "far more than any threat to Calvinist theology, it was the assertive political independence of the (Laudian) bishops that unified opposition to the Caroline church."[53]

Collins compares Oliver Cromwell with his namesake under Henry VIII, Thomas Cromwell, who also wanted to curb clerical authority by the state. An anonymous critic drew a parallel: "the first (Cromwell) pulled down abbeys. This one wants to pull down bishops, deans, chapter colleges. . . ."

There is an ironical twist to some comments of Collins: "Erastianism functioned for Cromwell as it had for many English Protestants: to reconcile the tension between the godly society, which required coercive authority in religious matters, and free conscience, the repression of which was associated with clerical authority in collective Protestant memory."[54] This is like Woodhouse's conflict between liberty and reform, "reconciled" by the "principle of segregation." Another reconciliation would be Erastianism. Coercion by imposition of a settlement, "liberty" as the "right" to practice religion acceptable to the State, enforced to preserve social harmony. Not a "democratic" settlement, but an autocratic one.

Cromwell asked: "Is not liberty of conscience in religion a fundamental?" and answered: yes, "so long as there is liberty of conscience for the supreme magistrate to exercise his conscience in erecting what form of church-government he is satisfied he should set up."[55] After the Whitehall debates, this is the role the civil magistrate got.

Was Cromwell a dictator? This would not be a fair assessment. He did not proclaim himself a "divine right monarch" or even a "divine right protector." He did not dispense with parliaments, though he did seek to regulate their authority. He did not seek to persecute religion in the way "Bloody Mary" had done.

In the end, his church settlement was possibly the most liberal for his times. But it was not pluralist, nor intended to be so.

Some maintain Cromwell's war in Ireland was meant to exterminate Catholicism. Perhaps Cromwell's own words on the massacre at Drogheda would give that impression: "In the heat of the action, I forbade them to spare any that were in arms in the town, and I think that night they put to the sword 2,000 men. I am persuaded that this is the righteous judgment of God upon these barbarous wretches, who have imbued their hands in so much innocent blood, and that it will tend to prevent the effusion of blood for the future, which are the satisfactory grounds to such actions which otherwise cannot but work remorse and regret."(Cromwell's declaration of March 21, 1650)[56]

Yet Cromwell was reacting to exaggerated accounts of a massacre of Protestants in Ireland during the Catholic uprising of 1641. Cromwell saw himself as an "avenging angel."

A revisionist historian has argued that Cromwell was "an honorable enemy" who observed the regulations of war and tried to save civilians from slaughter at Drogheda, Wexford and Clonmel, claiming that denunciation of Cromwell as a "genocider" was the result of prejudice and exaggeration. Whereas Cromwell tried to prevent civilians being harmed, modern armies have not been as scrupulous. Reilly, Tom, *Cromwell: An Honourable Enemy*, London, Phoenix Press, 2000.[57] But there is no doubt that Cromwell was anti-Catholic.

In assessing the Puritan era, Oliver Cromwell, and the nature of liberty, there is always the problem that they, and we, live in different eras. The Puritans, and in general the era of the English Civil War, gave religion a central purpose it seldom has in our secularized era. What also needs to be emphasized is that the very nature of "liberty" as a concept means something different to us

than it did to Cromwell or the Puritans.

Perhaps the central difference is that Puritans tried to create a "godly state." In this, they failed, but they gave Christianity a centrality as a means toward an end of a virtuous society. As Woodhouse put it, "a reliance on good men rather than on a good constitution or a duly elected Parliament."

There is, among historians of the Puritan era, some confusion between secularized versions of freedom and what would have been seen as freedom under Puritanism. What we might call "liberty" they would call "license." For example, Puritan diatribes against the evils of the theatre sought to suppress free expression in plays, including lewd gestures and situations. They would doubtless be rendered apoplectic if they could see the "license" in modern films, "Playboy," strip tease, etc. The amount of profanity would shock them, including Cromwell, who forbade profanity and fined those of his soldiers who swore. Swearing, using terms that profane God or Christ, commonplace these days, would be intolerable, and those who did it would have been warned of the danger to their souls.

Woodhouse made two major mistakes not generally appreciated by historians: 1) His "principle of segregation" glorifies a secular approach to promoting liberty, but the separation of church and state, where applied, has crushed liberties. 2) He presumes that "democracy's" professions of freedom and popular representation are genuine. He did not see the move away from them in his own day, vastly accelerated nowadays, as we move toward globalism.

The judges from 1947 who twisted the meaning of Jefferson's words also twisted the role of the state as being to protect the state from the church.

We will deal with these in turn.

Woodhouse sees individualism as a safeguard of liberty, seen in *Areopagatica* and John Stuart Mill's *Essay on Liberty*, including a distrust of the state, with the caution that it needs to be balanced by a "sense of the community . . . because the individual needs the help of his fellows."[58]

It may seem as if John Stuart Mill, as the apostle of individualism, has attained the limit of free speech when he affirms that:

"If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind. . . ."

"We can never be sure," he also affirmed, "that the opinion we are endeavoring to stifle is a false opinion, and if we were sure, stifling it would be an evil still."

He did concede that: "the liberty of the individual must be thus far limited: he must not make himself a nuisance to other people."[59]

He mentions nothing about a Christian asking God for guidance in the pursuit of wisdom and "leaning not to his own understanding," but there is a rational purpose for his admonitions: the unhindered expression of viewpoints so that the truth can be uncovered. He even allows for what we might call: "the right to be wrong."

However, it is this "right to be wrong" that is suppressed nowadays, in certain areas, such as anti-vilification legislation, where it is laid down as a dogma, that "racism," however it may be defined, is "wrong," and no one has a "right" to practice it. Unhindered freedom of discussion has not been preserved under any secular or so-called "democratic" regime nowadays.

This in itself begins to cast doubt on the validity of the "principle of segregation." Now that most countries, including the "democratic" countries, have the state in control, and separate from the church, on Woodhouse's basis, that should promote freedom, but in fact it has not.

One example where church and state were separated, and there was dictatorship was Stalin's Russia, in spite of the fact that "rights" were set out for the Soviet citizen, all broken with impunity. The Soviet Union Constitution, Article 124, "promises": "In order to ensure to citizens freedom of conscience, the church in the USSR is separated from the state, and the school from the church,"[60] which did nothing to ensure freedom of conscience or personal freedoms under Stalin.

The problem in setting "rights" is that the "grassroots" depend on the will of the government or the controlling body to enforce them, and there is much more interest in a "will to power" than a "will to freedom" even in our so-called "democracies" in Western countries, which should rather be called "pseudo-democracies." The problem with Woodhouse, and even with the framers of constitutional rights, has been the willingness of forces acting behind the scenes to undermine any "will of the people" and make it a farce. Real power lies with the "control freaks" who can break laws with impunity and establish a dictatorship, even while labeling it a "democracy." Woodhouse confused the rhetoric of democracy with real democratic "grassroots" power, mostly honored more in the breach than in the observance.

One claimed exception has been the alleged "separation of church and state" in the United States. This term has been used by courts in the United States since 1947 to imply that the Founders of the American republic accepted a "principle of segregation" (as Woodhouse would call it) to separate church and state and create civil and religious freedoms. If this were so, it would be a great vindication of the "principle of segregation" since the American Founding Fathers aimed at freedom, at a level higher than that of Cromwell or the Levellers in the English Civil War.

The problem is that the alleged "separation of church and state" in the United States is a hoax.

The words "separation of church and state" appear nowhere in the U.S. Constitution, the Declaration of Independence or the Federalist Papers. The First Amendment, which courts have used to prohibit religious activities in public, states in reference to religion that: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

Neither the phrase "separation of church and state" nor even "church" or "separation" are there. The doctrine of separation of church and state is a fabrication of blatantly liberal, anti-Christian, dishonest, activist judges since 1947 and the *Everson vs. Board of Education* decision.

The words "separation of church and state" are taken out of context from a letter written by Thomas Jefferson. They exist nowhere in the laws of the U.S. nation.

On January 1, 1802, Thomas Jefferson spoke to a gathering of

Danbury Baptists at Danbury, Connecticut. He tried to reassure them that the federal government would not establish them, or any other denomination of Christianity, as the national religion, "thus building a wall of separation between church and state."

By using this phrase "wall of separation," he was using a term from a well-known Baptist minister, Roger Williams, whom Woodhouse commends as an exponent of the "principle of segregation." According to Williams, separation was to "protect the garden of the church" from the "wilderness of the world." In other words, the role of the state was to protect and foster the church.

The judges from 1947 that twisted the meaning of Thomas Jefferson's words also twisted the role of the state as being to protect the state from the church. In context, Jefferson meant to reassure his listeners that there was no intention on the part of Congress or the Founding Fathers to create a national church, as in England. There was to be no attempt to create a "Church of the United States."

The role of the Christian Church in the American Revolution and in inspiring the Founding Fathers has been largely ignored or downplayed. Failure to appreciate this led historian John Morrill to claim that "the English Civil War was not the first European revolution; it was the last of the wars of religion." The American Revolution was a "war of religion" in terms of the strong Christian basis for it, a situation that has largely been concealed. But proper examination shows the solid Christian foundation.

It remains a problem to be solved, whether any free government can be permanent, where the public worship of God and the support of religion constitute no part of the policy or duty of the state.

Among those who attended the Constitutional Convention, with no more than five exceptions, they were orthodox members of one of the established Christian communions: approximately 29 Anglicans, 16 to 18 Calvinists, two Methodists, two Lutherans, two Roman Catholics, one lapsed Quaker and sometime Anglican, and one open deist, Benjamin Franklin, who attended all kinds of Christian worship, called for public prayer and contributed to all denominations. Roman Catholics were permitted to contribute—something Puritans would not have allowed.

It is only since the middle of the 20th century that history books have omitted mention of the faith of the American founders. It is about time it was mentioned, and TBR, which aims to bring history into line with the facts, is an ideal vehicle.

Patrick Henry openly stated: "it cannot be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians, not on religions but on the gospel of Jesus Christ. For this very reason people of other faiths have been afforded asylum, prosperity and freedom of worship here."

Justice Joseph Story commented about this attempt to ban a national U.S. church under the terms of the First Amendment: "we are not to attribute this prohibition of a national religious establishment to an indifference to religion in general, and especially to Christianity which none could hold in more reverence than the framers of the Constitution. . . . Probably at the time of the adoption of the Constitution and of the [first 10] amendments to it, the general, if not universal, sentiment in America was that Christianity ought to receive encouragement from the state. . . . An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation."

He also wrote: "It remains yet a problem to be solved in human affairs, whether any free government can be permanent, where the public worship of God and the support of religion constitute no part of the policy or duty of the state in any assignable shape."

Alexis De Toqueville, who visited America in the 19th century, commented that: "For Americans, the ideas of Christianity and liberty are so completely mingled that it is almost impossible to get them to conceive of the one without the other." In order to hold political office, the denomination was irrelevant, but it was required that he be a Christian.

The importance of Christian roots behind the American Revolution cannot be overemphasized.

The concept of a secular state was virtually non-existent in 1776 as well as in 1787, when the Constitution was written, and no less so when the Bill of Rights was adopted [1791]. To read the (U.S.) Constitution as the charter for a secular state is to misread history, and to misread it radically. The Constitution was designed to perpetuate a Christian order.

When the Constitution was ratified by the 13 original states, not only did Congress hold long, fervent prayers and quote directly from scripture in speeches and floor debates, but many of the original 13 states had official state churches with names like the Church of Maryland. Just as the Putney and Whitehall Debates were preceded by prayer sessions and concern was shown that what was determined would be favored by God, that same conviction permeated early Congress meetings.

One aspect not mentioned in the Putney and Whitehall debates was the necessity for good education to build up a proper moral basis for society. In America, before the Revolution, it was proclaimed that "religion, morality and knowledge being necessary to good government and the happiness of mankind, school and the means of education shall forever be encouraged." They asserted that you must have religion if you are to have good government, and they linked religion to schools. Schools were the means used to promote both education and morality.

The beginnings of American government had been framed by Puritan minister Robert Hooker, in 1639, intending the laws to be "as near the law of God as they can be." The basic law was that anything Christian was legal; anything unchristian was illegal. Only Christians could be given civil authority.

Major universities and schools were founded to enact Christian rules, such as Harvard University, created by the Puritans in 1630; in 1639, the College of William and Mary was founded in Williamsburg, Virginia; in 1701 Yale was founded in Connecticut; in 1746, Princeton was founded by Presbyterians; in 1766, Rutgers University was founded. In fact, 106 of the first 108 colleges in America were founded on the Christian faith. (By the time of the Civil War, non-religious universities could be counted on the fingers of one hand.)

This had an effect on the Revolution. John Witherspoon, president of Harvard, who signed the Declaration of Independence and served in Congress, helped train one president, one vice president, three Supreme Court justices; 10 Cabinet members; 12 governors, 60 congressmen, many members of the Constitutional Convention and many state congressmen.

This Christian education was the basis for creation of the Declaration of Independence, Congress and the settlement that followed creation of the United States.

John Adams, the second U.S. president, said that "we have no government armed with power capable of contending with human passions unbridled by morality and religion. . . . Our constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other."

As the American Revolution proceeded, the delegates rejected turning to God for guidance, and received a rebuke from the deist Benjamin Franklin, in a speech to the Constitutional Convention on June 28, 1787, who reminded them that God had answered their prayers, and added: "I have lived a long time, sir [he was 81 years of age], and the longer I live, the more convincing proofs I see of the truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire could rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel: we shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom and leave it to chance, war and conquest.

"I therefore beg leave to move that henceforth prayers imploring the assistance of heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service." This was acted upon. It was the turning point in the framing of the Constitution and marked the way ahead for the revolutionary cause, under God's guidance.

This is the spirit of submission to God lacking, not only in the present U.S. government and most of the nation, but much of the Western world. George Washington put it succinctly: "[I]t is impossible to govern rightly . . . without God and the Bible," a sentiment that does not activate present Western governments, and which has been accompanied by physical and moral collapse.

Which is precisely why, as morals and the Christian religion are destroyed today, the constitution is being destroyed along with it. The viewpoint of the Founders has been destroyed, and the nation has suffered.

Robert Winthrop, speaker of the House in the republic, said, "[M]en, in a word, must necessarily be controlled either by a power within them or by a power without them, either by the Word of God or by the strong arm of man, either by the Bible or the bayonet."

It was, of course, true that Cromwell used both the Bible and "the bayonet" and tried to reconcile them, using military force if necessary. He was attempting to enforce righteousness, and even

The victories of capitalism in 17th- and 18th-century America are, according to one school of thought, grounded in the Puritan vision of its poets. In Canada, that Puritan vision found one of its finest spokesmen in A.S.P. Woodhouse, shown above in his office.

chose what he regarded as righteous men to reform the church. But righteousness had to come from the heart, not by force.

In the Christian church's long history, it has tried to reform men by force, but "a man convinced against his will, is of the same opinion still." Where repentance was genuine, it must come from the heart, on an individual basis, and not be enforced by the state. Alvin J. Schmidt puts it well: "supporters of socialism, communism, fascism and other highly centralized systems have a strong distaste for the freedom of the individual because such freedom hampers and impedes authoritarian/totalitarian governments from controlling the expressions and movements of its citizens. Without freedom of the individual there is no real freedom, whether it is on the economic, political or religious level."

Much could be said in comparing and contrasting the English Civil War and Puritanism with the American Revolution, but some key points include these:

Both had a strong Christian influence. Even those who were deists in the American Revolution were strongly influenced by Christians and Christianity.

Even Thomas Jefferson, who issued a "dissenting" "Jefferson Bible," in which he edited the Bible and cut out Christ's miracles, did it to show that he was a "real Christian."

In both cases, an influence in terms of concepts of nature and grace was shown. The words "the laws of nature and nature's God" was built into the Declaration of Independence, showing the influence of Locke and Christian theology.

The Founding Fathers, including Jefferson, wanted people to have freedom of religion, not freedom from religion. They were more liberal than the Puritans in their views, especially in not being anti-Catholic. The system instituted by the Founding Fathers was for the state not to dominate and control the church, yet this is what present government authorities and departments in the United States and elsewhere seek to do. The Founding Fathers never sought to ban prayer in public schools, outlaw Christian crèches and even outlaw practice of Christmas as a religious festival, as is now being done. In fact, the Founding Fathers understood well the role played by Christianity in providing a moral basis for society. Erica Carle has seen the role of the current U.S. government, not as separating church and state, but as providing a basis to impose a religion of Humanity.

Schmidt explains that "when Jesus said, 'Give to Caesar what

is Caesar's, and to God what is God's,' He did not mean to have Caesar (the government) jettison God from public life." He wanted to give complementary roles to church and state, to work in harmony one with the other, which is not the case in the present day.

The Putney and Whitehall debates were only released by historians in the late 19th century, and popularized by Woodhouse in the 20th century, so they could have had no influence on the American revolutionary era. But they do provide a forum for the discussion of political and religious issues as a background to the greatest contribution to the most advanced system yet devised for promoting freedom under the U.S. Founding Fathers.

The strength of Christian religious convictions as a basis for the American Revolution has been rejected by many secular-minded historians and needs redress. But there is another factor in promoting the American Revolution also largely neglected: the fact that the debt-free system of money in America prior to the Revolution promoted prosperity and freedom under "colonial scrip," as explained by Benjamin Franklin. English bankers persuaded the British Parliament to pass a law banning colonial scrip and forcing the colonists to use only English money. Franklin claimed that this was "the original and true cause of the American Revolution," not the tax on tea or the Stamp Act, as court historians insist. Franklin said that "the colonies would gladly have borne the little tax on tea and other matters had it not been for the poverty created by the bad influence of the English bankers on the Parliament, which had caused in the Colonies hatred of England and the Revolutionary War."

The link between Puritanism and liberty as propounded by A.S.P. Woodhouse fails to show as much connection between them as he hoped. If government had been taken over by theocrats in England there would have been much less freedom, but Cromwell's personality was a factor in promoting religious liberty since he regarded genuine devotion to God as more important than church affiliation, with certain limitations. Cromwell never became a Founding Father in the way that men such as Jefferson, Madison, Washington and others did. Woodhouse's "principle of segregation" promotes liberty only when there is a genuine collaboration between church and state. Otherwise, one will seek to dominate the other.

Nevertheless, it remains true then, as now, as the Puritan William Penn said: "[I]f thou wouldst rule well, one must rule for God, and to do that, one must be ruled by him." He also said: "[T]hose who will not be ruled by God will be ruled by tyrants" such as is happening now under ungodly and anti-Christian rule in the United States and the Western world generally. The spiritual roots of justice and freedom have been rooted up, and now we are tasting the whirlwind. ❖

ENDNOTES:

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[3] *Puritanism and Liberty; Being the Army Debates (1647-9) from the Clarke Manuscripts with Supplementary Documents*, by A.S. Woodhouse (editor) London, Dent, 1938, Introduction, 51.
[4] Woodhouse, Introduction, 67-8.
[5] Lamont, *op. cit.,* 246.
[6] Lamont, 247-56.
[7] Woodhouse, Intro., 59.
[8] *Ibid.,* 60.
[9] *Ibid.,* .67.
[10] *Ibid.,* 68-9.
[11] *Ibid.,* 86.
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[13] Woodhouse, *Putney Debates*, 57.
[14] *Putney Debates*, 53.
[15] *Ibid.,* 54-5.
[16] *Ibid.,* 59.
[17] *Ibid.,* 108.
[18] *Ibid.,* 161.
[19] *Ibid.,* 96, 120.
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[26] Solt., 74.
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[30] *Ibid.,* 92.
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[32] *Ibid.,* 76.
[33] Woodhouse, Intro., 86.
[34] Intro., 54.
[35] Solt, 67-8.
[36] Intro., 72.
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[39] Intro., 75-7.
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[42] Intro., 73.
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[44] Lamont, *op. cit.,* 247-55.
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[46] Solt, 43.
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[51] Collins, 29.
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[54] *Ibid.,* 39.
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In April of 1944, the 10th SS Panzer division occupied a Ukrainian town called Bredczdczany. Once the command post was set up, a group of local Jews approached the commander of the division, Gunter von Brocke, asking him for protection against the communists. The commander gladly agreed, and SS troops were assigned to live with various Jewish families in the town. This took place three years after the original occupation of Ukraine, showing to a great extent that Jews were not wantonly murdered or sent off to camps.

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According to *National Geographic*, a set of skeletons unearthed recently in Croatia shows few instances of cancer; in fact, the telltale signs of cancer that any professional can identify are absent. The team admits that such a low rate of cancer deaths can be the result of the fact that the average age of the people whose remains were studied was about 36 years of age. The main causes of death that were found were leprosy, tuberculosis and syphilis. However, the research team does think it significant that cancer is so rare among the remains. It is conceivable that cancers were rarer due to healthier living, eating natural rather than processed foods, and living in a cleaner environment.

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In May of 2004, researchers, according to China View news agency, have unearthed three bodies in the northwest Chinese province of Qinghai. These bodies, which were found around the area of the "silk road," were definitely of European background. A Chinese expert in skeletal remains identification, Wang Minghui said, "The physical characteristics of the bones showed it is a typical European race." These were not any ordinary travelers, but were residents. The researchers involved came to this conclusion because they were buried according to ancient Chinese custom typical of the Han Dynasty (206 B.C.–A.D. 220). Objects found in the site (actually unearthed tombs) showed objects that could only have been commonly used if the possessors had been living in China for a long period of time and grew accustomed to it. In other words, they were rather accustomed to such cultural norms.

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Scottish archeologists have been working on a South Uist site on Scotland's western isles for some time. It was a Viking stronghold that was proven to be extremely large for the area in which in was found. The researchers have uncovered a settlement of over 20 houses, which stretches over an area of more than two acres. This settlement is significant because of its size and the fact that the life of the settlement stretches through the Viking conquest of the islands as well as including evidence from the earlier Pictish period. After its founding in the 10th century the settlement expanded in the 11th and 12th centuries to encompass five or six separate farms, according to *The Scotsman* of June 28. Unfortunately, the site is being threatened—not by vandals, but by rabbits. Evidently, rabbits are digging and therefore disturbing the lay of the land, and the Scottish team is up in arms. The hope is to control the rabbit population in time to get the dig completed. So far, pots, tools and weapons have been found that point to an affluent Viking presence here, and possibly a political power that had not been considered in earlier considerations of Viking power in the British Isles.

Ancient Whites in West Virginia?

In Wyoming County, West Virginia, a human skull was unearthed at the Cook petroglyph site. It was the brachycephalic (round headed) skull of an adult male. DNA testing was done, as well as radiocarbon dating. Its age was well over a thousand years old. Its DNA matched no other group of that age in North America. The skull was European. In the surrounding area, writing on rocks was determined to be from the Ogam alphabet used in the British Isles around A.D. 700. Dr. William Grant from Edinburgh University as well as local scholars established the authenticity of the script. Above is pictured a West Virginia cave in which a caucasian skeleton dating from the 700s was unearthed in 1989.

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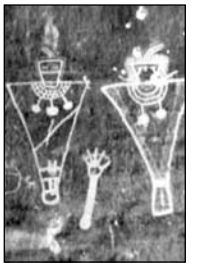
Did the fabled island of Aztlan actually exist? The majority of researchers who worry about Central America clearly answer in the negative. But some new findings might point, however vaguely, to the idea that the mythical "island" was in the southwestern United States. A cave painting in Sego Canyon, Utah has an image of a deity also found on Aztec calendars. In Antelope Island in Utah, there are seven large caves. In Aztec lore, it is said that the tribe, through its wanderings before settling, passed through an area of seven caves. Furthermore, many who believe that Aztlan is located in the western or southwestern United States have offered the theory that the languages of the Comanche tribes, among others in the region, are related to the Aztec tongue. Above, Sego Canyon petroglyphs created by Amerindians.



Oldest Bones in America Turn Up in Carolinas?

USC, Clemson open regionals with wins, Sports

The State

Saturday, May 26, 2001

S.C. may have been home of first humans in U.S.

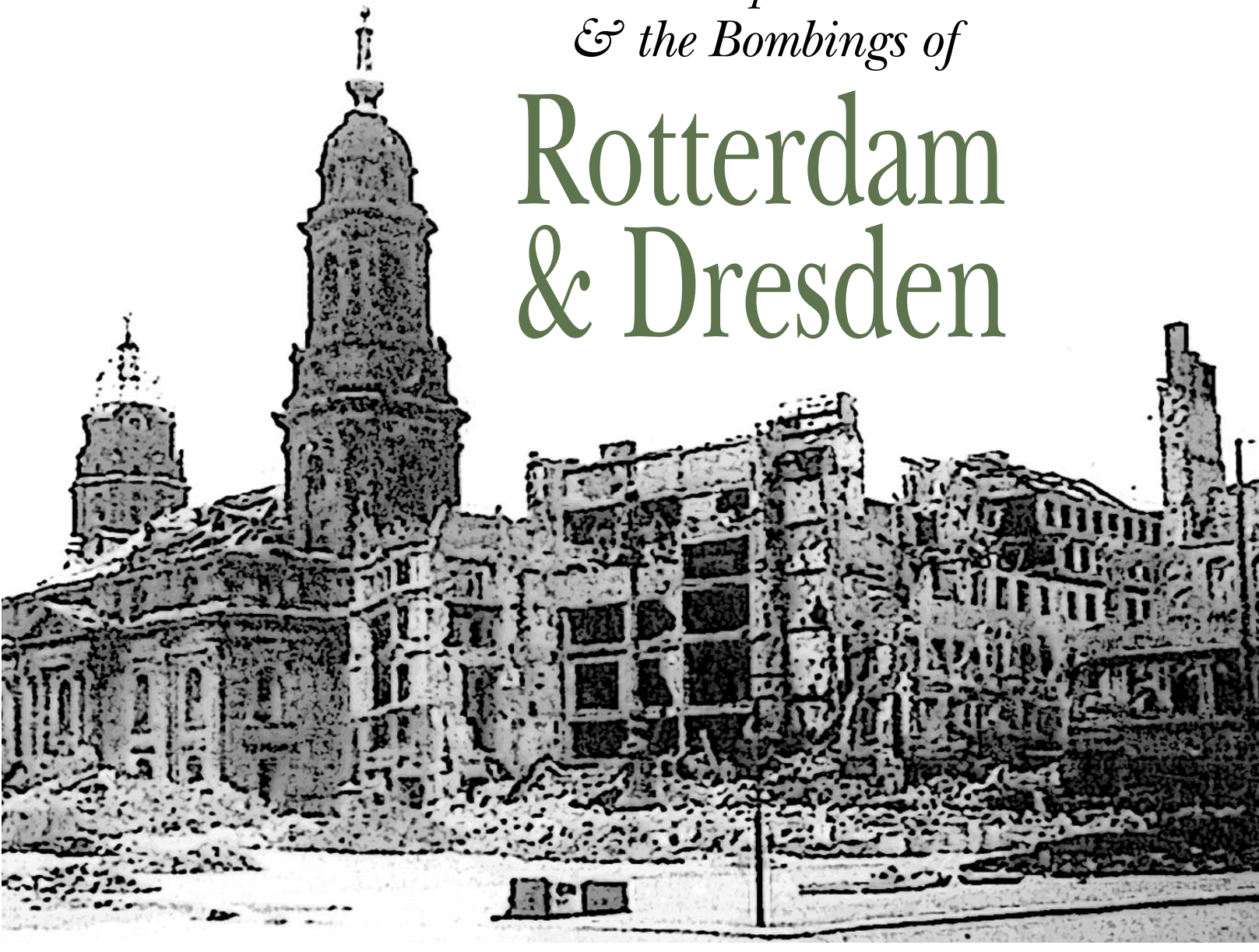
Economic growth lags but S.C. optimistic

CHARLESTON ARTS FESTIVAL

Negotiators finalize tax cut plan

Albert Goodyear, archeologist at the University of South Carolina, has been working feverishly at what has become known as the Topper site, a site where many hunting and cooking tools have been found. Some of these have been dated to as old as 20,000 years, predating the big-game hunters known as the Clovis people by some thousands of years. Many are already saying that this is the find that shows the oldest forms of human life that existed on the North American continent. Many naysayers, however, believe that the tools and weapons are naturally created. Goodyear counters by saying that the artifacts uncovered have been worked upon by sharp tools, that is, the work of human beings using various modes of labor. There are too many indications of human workmanship found within these objects for them to be anything other than a creation of men, Goodyear determines. If Goodyear is proven right, such an ancient find will turn much of the research on the first Americans on its head.

Moral Equivalence & the Bombings of Rotterdam & Dresden



By Stephen Lombardo

Although an attempt had been made by Adolf Hitler, as early as March 1936,[1] to invoke a clause in the Geneva Convention prohibiting the bombing of civilian areas, the British would not countenance such a prohibition. This left the way clear for the unrestricted bombing of civilian populations with the sole aim of terrorizing them into submission.

The specter of Rotterdam, as a pinnacle in Nazi brutality, is still repeated to this day, while the destruction of Dresden has become a footnote of history. The myths were initially that between 25,000 and 30,000 lost their lives in Rotterdam, while in Dresden the loss of life is still alleged to have been between 25,000 and 35,000.

What are the facts? In the case of Dresden, one of central Europe's most enchanting cities, situated on the river Elbe, was bombed almost into extinction[2] by British and American bombers on the night and day of February 13-14, 1945. The city was defenseless, of no military significance, except for being a major railroad junction, and was packed with over 600,000 refugees who had fled from the eastern territories.[3] Seventy-five percent of the victims were women and children,

An accurate death toll will never be known, but on March 22, 1945, the *Befehlshaber der Ordnungspolizei* (commander of the civil police) of Dresden reported to Berlin that 202,040 deaths had been registered.[4] By May 8, 1945, when Dresden surrendered, this figure had risen to 275,000.

As counting of the dead was never completed and thousands of victims had been incinerated in the holocaust, a final figure of 300,000 is therefore a conservative estimate.

On the morning of May 13, 1940, Rotterdam was surrounded

by panzers of Major General Rudolf Schmidt's XXXIX Panzer Corps. Trapped in the northwestern sector were Maj. Gen. Kurt Student's[5] paratroopers of the 22nd Airborne Division, who were endeavoring to protect the main rail and road bridges.

However, Student's 400 troops were coming under constant fire from a Dutch artillery battery and were unable to retaliate due to inadequate weaponry. He therefore appealed to the Luftwaffe for help. Thirty-six twin-motored Heinkel III bombers from Field Marshal Kesselring's Luftflotte 11 were dispatched from airfields at Delmenhorst, Hoya and Quakenbrueck in northern Germany.

The version of events, which follows, has been related by a former Dutch Waffen SS soldier,[6] who served as batman to Gen. Student in a prisoner of war camp in 1945:

> Surrender negotiations had been taking place in the morning with the staff of both generals Schmidt and Student. At 1235 hours these negotiations were concluded with Rotterdam surrendering at 1620 hours. However, the first wave of 12 bombers had already left and were scheduled to arrive at 1400 hours. As there was no long-range radio communication between the ground stations and the bombers, the only means of turning them back was to place red flares in their flight path. The first 12 bombers recognized the red flares and returned to base. Another batch of red flares was positioned, and the second wave of bombers duly turned around. Unfortunately, Student then ran out of red flares and in desperation placed white flares in the path of the third and final wave of 12 bombers. These were ignored, and Rotterdam was bombed for about 20 minutes.[7]

In defense of the Germans it should be noted that: (i) Rotterdam was a fortified city; (ii) the damage caused by fire was severely aggravated by the bombing of a margarine factory, which resulted in oil running out into the streets; (iii) the Rotterdam fire brigades, because of an inadequate water supply and possibly also fear, failed to do anything to extinguish the blaze; and (iv) the flames were fanned by a strong westerly wind.[8]

The final death toll as determined by the Dutch authorities was 814.[9] This did not, however, prevent Winston Churchill from writing in his memoirs that: "In Holland particularly acts of long-prepared treachery and brutality culminated in the massacre of Rotterdam, where many thousands of Dutchmen were slaughtered and an important part of the city destroyed."[10] In a letter to the king of Sweden dated August 2, 1940, Churchill wrote that 30,000 had died,[11] while as late as 1953 the *Encyclopaedia Britannica* gave a figure of 25,000 to 30,000 dead.[12] In contrast in Volume VI of his memoirs, Churchill mentions in passing that there had been "a heavy raid"[13] on Dresden and nothing more.

Whereas the deaths of 814 can never be equated with the loss of 300,000 lives, the question has to be asked: Why did the coalition forces employ such a barbaric bombing campaign, while Germany at all times attempted to observe the Geneva and Hague conventions?[14]

The answer may lie in the fact that Churchill[15] and Roosevelt were beholden to the international bankers, and because they had to act exclusively on their behalf, were incapable of exercising any kind of moral judgment or restraint.

Germany had broken away from the exploitative system of debt/interest slavery, and like Napoleon Bonaparte's[16] France had to be destroyed in order to prevent the collapse of the usurers' power base, which was, and is, centered on fraudulent banking. ❖

The "V" image *was one of the most powerful propaganda ploys. It was invented by Belgian Victor de Laveleye in 1940. On July 19, 1941, Winston Churchill (above) launched his "V for victory" campaign.*

ENDNOTES:

[1] *"Der Deutsche Friedensplan vom 31 Maerz 1936"* ("The German Peace Plan of March 31, 1936") in *Verheimlichte Dokumente—Was den Deutschen verschwiegen wird*, Fz-Verlag, Munich, 1993, 148-150.

[2] Eight-five percent of the fully built-up area was devastated. David Irving, *The Destruction of Dresden*, Futura Publications, London, 1980, 261.

[3] *Der Volks-Brockhaus* (a German encyclopedia), November 1941, 790 gives a population of 628,000 for Dresden.

[4] Thirty percent of the bodies could not be identified. *"Die Toten von Dresden"* ("The Dead of Dresden") in *Verheimlichte Dokumente—Was den Deutschen verschwiegen wird*, *op. cit.,* 277.

[5] Founder of the Fallschirmdivision (Parachute Division).

[6] The name of this former soldier, LJ, has not been disclosed as members of this elite corps are still subject to harassment, including prosecution.

[7] As the bombers approached, Gen. Schmidt shouted: *"Um Gotteswillen, das gibt eine Katastrophe! Mein Gott, mein Gott, was wird jetzt geschehen? Das wird ein zweites Warschau!"* ("In God's name, it is a catastrophe! My God, my God, what will happen now? It will be a second Warsaw.") *Rotterdam De Duitse inval in Nederland*, Standaard Uitgeverij, Antwerpen-Utrecht, 1973, 127.

[8] Testimony of Goering and Kesselring at Nuremberg, *International Military Tribunal* Vol. IX, 175-77, 213-18, 338-40.

[9] William L. Shirer, *The Rise and Fall of the Third Reich*, Secker & Warburg, London, 1960, 867.

[10] Winston S. Churchill, *The Second World War, Vol. II: Their Finest Hour,* Cassell, London, 1949, 299.

[11] David Irving, *Goering*, Macmillan, London, 1989, 530.

[12] William L. Shirer, *op. cit.,* 867.

[13] Winston S. Churchill, *The Second World War,* Vol. VI, "Triumph and Tragedy," Cassell, London, 1949, 433.

[14] With the exception of the Soviet Union, which was not a signatory to these conventions.

[15] In March 1938 when Churchill was about to sell his home "Chartwell" in Kent, England in order to stave off bankruptcy, Henry Strakosch, a South African mining magnate, who was also a Rothschild bagman, took responsibility for his stock exchange debts of 18,162 pounds, one shilling and 10 cents. In his will dated August 27, 1941, Strakosch forgave the loan and bequeathed Churchill 20,000 pounds. In today's money the 18,162 pounds Churchill received equates to $1.6 million.

[16] Stephen Goodson, *Napoleon Bonaparte, Adolf Hitler and the International Bankers*, soon to be published in TBR.

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American History:

From Christian Republic to Oligarchy

The early settlers in that part of North America that has become the United States were primarily Christians from England and central Europe. They eventually established the United States as a republic. Although there was always a minority humanistic element, during the 19th century the secular humanists began to have a major impact. By the early 20th century many were ignoring Christian moral principles. The devout author claims that by the mid-20th century, Supreme Court rulings were in the process of creating a humanist oligarchy to replace the old Christian republic.

BY PAUL A. BENNETT

We continue to read in newspapers and hear on TV from news commentators and politicians that there were very few Christians here 200 years ago, that the Founders were deists, that the nation was established as a secular democracy, and that the Bible was never intended to have a place in governmental affairs. This is the politically correct party line. Many of those who have gone to public schools during the past 40 years really do not know that all of the above are incorrect.

The fact is that the Founding Fathers used the word of God to shape America. The Bible gave us the principles on which the Constitution was based, and these principles have helped us to become a world power. Because of our principles, people from around the world continue to try to immigrate.

This difference between historical fact and what is reported as such by many today is the result of humanist teachings that have been very successful in taking over many of our schools and colleges. Our schools no longer teach American History. A major factor is the campaign that takes everything related to Christianity out of the public arena; a visible part includes taking Bibles and the commandments out of our schools and other public buildings. Another approach is to simply ignore the part played by Christianity in writing about historical situations. A major contributor is the fact that the Supreme Court has been working to "reinterpret" the Constitution by changing national, state, and individual rights. In short, the proponents of big government have been working to expand and humanize the Federal government ever since Alexander Hamilton.

Both North and South America were essentially unknown to Europeans prior to the voyages of Christopher Columbus.[1] [With all due respect to the author, TBR regularly challenges this assertion.—Ed.]

The Portuguese and the Spanish established colonies in parts of South America, the Azores, Mexico and the southern coast of North America prior to about 1549. None of the North American colonies was very successful.

The French established settlements in Canada, North Carolina and Florida during the years from 1534 through 1564.

By about 1578 the English moved into the gap along the northern coast of North America, south of Canada. The first settlement by Walter Raleigh was in Virginia in 1584. A relief expedition in 1590 found the colony wiped out.

In evaluating the reasons for the 1584 failure, Sir Francis Bacon subsequently said that there was a missing element. He said that this had been a purely secular effort. There was no religious dimension. The need to include a religious aspect became a dominant factor in later settlements.

The first successful colony was established in Jamestown in 1607. Although close to collapse in 1610, relief ships and a new governor arrived. Under Lord De La Ware (Delaware) and his successor, Gates, a system of law was established in 1611.

This first American legal code, called by Gates his "Lawes Divine, Moral and Martial,"[2] included a number of moral, behavioral and business requirements.[3]

Subsequent settlements all brought with them a religious element.

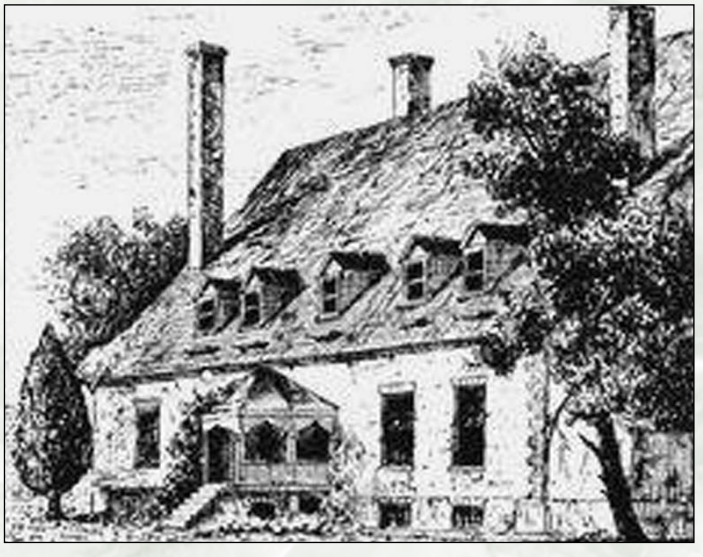
Although Spanish and Portuguese explorations after Columbus did have the objective of looting the natives of their resources, Columbus, in his *Book of Prophecies*, written at about the time of his death (1506), says that the word of God was his primary motivation to sail and his primary source of information: ". . . [I]t was the Lord who put into my mind . . . to sail to the Indies."

A letter written by Columbus said his objective was to bring Christianity to any people he might encounter.

The common claim of the politically correct today is that most of the Founders were deists.[4] This is incorrect. Most of the colonists

George Mason & the Bill of Rights

George Mason, though too little remembered today, is generally considered the father (though some would make him the godfather or the grandfather) of the Bill of Rights. Despite ill health, his contributions were immense and worthy of acknowledgment. In his time, he was considered an intellectual peer of fellow Virginians James Madison and Thomas Jefferson. Mason's and Patrick Henry's 1774 Fairfax Resolves set the tone for Virginia's resistance to British domination. The Virginia Declaration of Rights, passed by the Assembly on June 12, 1776, inspired duplicate efforts in the remaining colonies-turned-states by 1783. It was the first American document limiting the authority of government and guaranteeing the rights of individuals. Many passages and ideas from the Declaration of Rights were lifted for use in the Declaration of Independence, the Constitution and of course the U.S. Bill of Rights. Mason passionately advocated the right to impeach corrupt presidents. He was for term limits. He also strongly opposed any measure that would "abolish the State governments, or render them absolutely insignificant." Many details in the Constitution (such as the mandatory origin of a tax bill in the House) bear testimony to Mason's persistence. He refused to sign the Constitution and worked indefatigably against its ratification until the Bill of Rights was adopted. In Mason's view, the new Constitution did not go far enough in keeping the branches of government separate. Two of Mason's greatest concerns were eventually incorporated into the Constitution. The Bill of Rights (effective December 15, 1791) answered his primary objection, and the 11th Amendment addressed his call for strictures on the judiciary.



Pictured: *Above, a statue of George Mason by Wendy M. Ross awaits casting. Left, Mason's Virginia home, Gunston Hall, is still a popular tourist attraction. It has been heavily renovated in the past several years. Inset above, a famous period painting of Mason.*

were Protestant Christians.[5]

A primary objective of the original settlers was to come as missionaries to the Indians, and/or to be free to worship as they pleased.[6]

For example, the Pilgrims' 1620 Mayflower Compact reports that they came ". . . for the glory of God and the advancement of the Christian faith. . . ."

The 1643 New England Confederation said that ". . . we all came with the objective of advancing the kingdom of Christ."

A 1760 survey said that 98 percent of the people claimed to be Protestant Christians, 1.2 percent were Catholic and 0.2 percent were Jews. While it is possible that many of those claiming to be Christians in 1760 had many non-Christian ideas, as do many who call themselves Christians today, the fact remains that most of the settlers were basically God-fearing, moral, ethical people.

For examples Alexis de Tocqueville, concerned about problems in France during and following the French Revolution (1791-1815), came to the United States in 1831 looking for reasons for the success of the American Revolution. The result of his study appeared in books entitled *Democracy in America* in 1835 and 1840. He concluded that "America is great because America is good. If they cease to be good they will cease to be great."[7]

Many say that we can never know the intention of the Founders. This is wrong. There are volumes of books in libraries with copies of letters and speeches of the Founders.[8] Also, everything said in Congress since 1774 is recorded and available.

These resources show that the Bible was the source of the values and principles articulated by the Founders. A University of Houston study collected 15,000 writings of the Founders with the intent of establishing the source of the ideas used in the Declaration and the Constitution. The conclusion was that 34 percent of the references were taken directly from the Bible,[9] while another 60 percent were indirect references to the Bible through Blackstone[10] and others.

Blackstone's *Commentaries on the Law* (1753) was the basic legal document in America from 1758 until about 1920. Blackstone said that ". . . as man is dependent on his maker . . . he should conform to his maker's will," and that, "this will of his maker is called the law of nature."[11] He also stated that, "Those rights which God and nature have established are called natural rights," and that, "no human legislature has power to abridge or destroy them." In short, he was saying that any laws contrary to the laws of God were null and void. Clearly Blackstone was consistent with the intent of the Founders.

We need to restore respect for morality and honesty, and teach authentic history. Our people need to watch carefully the action of government and business.

The original idea of many of the Founders was to reform the corrupt church and government in England to reflect the will of God (7). When their complaints were ignored, only then did they decide on independence.[12] The Declaration of Independence (1776) listed some 27 of God's laws, which the king had violated.[13] The Declaration spelled out the values and principles under which this nation was intended to operate. The first paragraph references ". . . the Laws of Nature and Nature's God . . ." and closes with a plea ". . . with a firm Reliance on the Protection of Divine Providence. . . ." The Bible was the primary reference used by the colonists, and they intended that God's laws were to be primary.

The Declaration was followed by the Articles of Confederation (1777), which established our name as "the United States of America," and spelled out areas of agreement between the states.

The objective of the Declaration and our 1787 Constitution was to create a nation whose laws were as near the laws of God as possible, as was the hope of the original colonists. It was modeled after several early documents. These included the 1639 "Fundamental Orders of Connecticut," which was an early model for the Constitution, and the first Bill of Rights, the "Massachusetts Body of Liberties," written by the Puritans in 1641. The latter detailed the rights and responsibilities of the people. Crimes punishable by death included:

- The worship of false gods;
- Witchcraft;
- Cursing the name of God;
- Murder;
- Homosexuality;
- Adultery;
- Theft;
- Bearing false witness; and
- Rebellion.

The Constitution[14] spelled out the organization that was to implement the principles of the new nation, as, outlined in the Declaration, which was intended to be a republic.

Remember the Pledge of Allegiance: ". . . and to the republic for which it stands. . . ." This nation was organized as a Christian republic. A republic is a nation ruled by law.

The transcendent values of Biblical law were to be the foundation of the American republic. Blackstone, whose *Commentaries on the Law* was the basic legal document at that time, had defined "the laws of nature and natures God [*sic*]" and also stated that these included certain inalienable rights which were guaranteed to the people and that these rights were never to be abridged (by Congress, our courts etc). These ideas are referenced in the first two paragraphs of the Declaration of Independence.

A democracy is a nation ruled by the people.

In a democracy there are no absolutes; all things can be decided by 51 percent of the people (murder can be made legal etc).

We were never intended to be a secular democracy. The Founders were clear on this point:

John Adams: "Democracy never lasts long. It soon wastes, exhausts, and murders itself. There never was a democracy yet that did not commit suicide."

Fisher Ames: "The known propensity of a democracy is licentiousness, which the ambitious call, and the ignorant believe, to be liberty."

Benjamin Rush: "A simple democracy . . . is one of the greatest of evils."

Noah Webster: ". . . a pure democracy . . . is often the most tyrannical government on Earth."

The Founders recognized that, in a democracy, as soon as the people learned that they could vote themselves special rights and privileges, that the principles of the republic would be undermined.

One of the first actions of the new Congress after the adoption of the Constitution was approval of the Northwest Ordinance (1787). This document spelled out the conditions under which new states could be admitted into the union. Article III states that "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

These four documents, the Declaration (1776), the Articles of Confederation 1778), the Constitution (1787) and the Northwest Ordinance (1787), are collectively called the "Organic Laws of the United States." All of our laws and actions were intended to be based on these documents, which were in turn based on Christian principles.

For example: Founding Father Noah Webster, in talking about the Constitution, said that ". . . the Christian religion must be the basis of any government intended to secure the rights and privileges of a free people."

James Madison, the primary author of the Constitution, said that ". . . we have staked the future of all our political institutions upon the capacity of each and all of us to govern ourselves according to the Ten Commandments of God."

John Quincy Adams said that "The highest glory of the American Revolution was thin, it connected in one indissoluble bond the principles of civil government and the principles of Christianity."

Although not explicitly a part of the Constitution, there was

concern about the morality and integrity of elected officials. Some state constitutions required that these folks all be Christians.

George Washington wrote, "Let us with caution indulge the supposition, that morality can be maintained without religion. . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." He also said it is ". . . impossible to govern without God and the Ten Commandments."

William Patterson, a signer of the Constitution, said that with bad leaders, the Constitution would be worthless.

Opposition to the adoption of the Constitution was basically centered around the fact that there were no personal freedoms listed. This resulted in the adoption (in 1791) of the first 10 amendments to the Constitution, which became known as the Bill of Rights.

Amendment I states that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof;

"Congress shall . . ."

Article I, Section 1 of the Constitution said that "All legislative powers . . . shall be vested in Congress. . . ." The Founders did not expect the executive and judicial branches of government to assume many of these powers as is the case today.

"I . . . establishment of religion. . . ." Government today actively promotes the religions of evolution, humanism and socialism. This action is clearly unconstitutional.

"Prohibiting the free exercise thereof . . ." Government today actively interferes with Christianity.

Opposition to the ratification of the Constitution was centered around the fact that there were no personal freedoms listed. This resulted in the adoption of the first 10 amendments.

Congress has been said to have introduced the concept of God in the Pledge of Allegiance in 1954. This is "spin." The motto "In God We Trust" truly reflects the ideas of the Founders, was adopted by Congress years ago, and is inscribed on walls in the House and Senate chambers in Washington. It also appears on a plaque in the Dirksen Senate Office Building. The basic message was also included in the words to the *Star-Spangled Banner* written by Francis Scott Key in 1814. By act of Congress in March 1865 the motto was inscribed on U.S. coins.

Even before the Revolution, schools were established so that the people and the clergy could read, write and understand the Bible for themselves. Remember also that Martin Luther translated the Latin Bible into German so his people could read and understand it. Of the first 108 colleges established here, 106 were Christian schools (including Harvard, Princeton and Yale). The Bible was the primary school textbook for some 100 years.

At the time of the Revolution our educational system was referred to as the 4 Rs. Students were to Research (get the facts), Reason (think about), Relate (consider how this applies), and Record (write it down).[15] In short, students were to be taught to think.

In the 1892 Trinity decision the Supreme Court, after reviewing documents related to the founding of the nation, concluded that we were ". . . a religious people; this is a Christian nation."

As late as 1931 Supreme Court Justice George Sutherland reviewed the 1892 decision and reaffirmed it.

The basic fact is that God shaped America, gave us the principles on which the Constitution was based, and helped us to become a world power.

Because of our principles, freedoms etc, people from around the world want to immigrate. They do not understand the principles on which the nation was founded, try to incorporate old world socialistic ideas, are encouraged to do so by humanists here, and have largely succeeded in turning the nation into a secular democracy.

Our country has survived for over 200 years because of the wisdom of the Declaration and the Constitution.[16]

What has been happening in the last 200 years? Some 200 years ago there was concern that we had no teachers with advanced academic degrees. Accordingly, selected students were sent to Europe for advanced training. They started bringing humanistic thinking back during the early 19th century.[17]

A major attack on Christianity came with the publication in 1859 of Darwin's *Origin of Species*, which provided a rationale for rejecting creation and made it intellectually acceptable to be an atheist. Darwin's ideas have been incorporated into the theory of evolution. Others accepted the theory simply because the idea of any God was unacceptable. Evolution has always been an anti-God religion.[18]

Evolution is a religion. The theory claims to be scientific; it is not. The theory of evolution persists today in spite of all the recent scientific data that says that the theory is ". . . unproven and unproveable; there is not a single fact to confirm it in nature; it is utterly destitute of proof; it is the product of imagination." Ignoring scientific data, the National Academy of Science, our schools and the media continue to teach evolution as a proven fact.

The Supreme Court and Congress have been major contributors to the change. Despite the Tenth Amendment to the Constitution, which reads "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people," the rights of the people and the states have been under attack for many years.

Originally the Supreme Court was intended to judge laws against the specific, self-evident wording of the Constitution, and nothing further. Initially, laws were evaluated based on the Declaration, the Constitution and precedent.

Unfortunately, early in the 19th century Congress started passing laws that perhaps should have been considered unconstitutional. The Supreme Court failed to act. As a result, for a time in the early 1800s presidential candidates promised to veto any unconstitutional laws past. This changed about the time of the Civil War, as we will see.

Later the Supreme Court started to interpret the Constitution to support political opinion, and in 1958 the court, in *Cooper vs. Aaron*, announced that the Constitution means whatever they decide it means.

Supreme Court rulings set the tone for our judicial system, and they tend to limit the executive branch. Activist judges have taken over much of the legislative functions of government. Thus we have gone from a government with three branches, to one where the

Supreme Court has effectively created an oligarchy (where power is in the hands of a few people).

In short, while the nation was originally intended as a republic and many have tried to make us into a secular democracy, our courts have been busily creating an oligarchy.

For example, in 1847 the Supreme Court expanded its constitutional control over foreign commerce to include interstate commerce.

During the Civil War President Lincoln assumed many emergency powers. This changed the attitude of many to include the idea that the federal government was the place to go if you wanted something done. This eventually led to the Fourteenth Amendment, which resulted in the adoption of federal practices in the administration of the First, Fourth, Sixth, Seventh and Eighth Amendments.

In 1905 the court expanded control of interstate commerce to include anything that ultimately might be involved in interstate commerce.

In 1905 the court accepted the idea that the Fourteenth Amendment had taken over a large part of the Bill of Rights.

In 1913 the Sixteenth Amendment removed the constitutional limitation on taxing power and opened the door to a federal income tax.

In 1916 the Seventeenth Amendment removed the states from indirect participation in the legislative process.

In 1921 the Federal Reserve System gave control of the nation's monetary policy to private banks, and enabled the government to fund projects (by inflation) without the need to raise taxes.

Unfortunately, early in the 19th century Congress started passing laws that perhaps should have been considered unconstitutional. The Supreme Court failed to act.

Humanistic ideas have been advanced from other areas. The ACLU was founded in 1920 by Roger Baldwin. This organization supports pornography, abortion, drugs, prostitution and homosexuality.

It opposes religion, drunk driver testing, drug testing, military chaplains, gun ownership and prison terms.[19] The ACLU uses intimidation tactics to attack Christianity, moral values and constitutional ideals.

In addition, Humanist Manifesto I appeared in 1933[20] and Humanist Manifesto II in 1973.[21] The humanistic philosophy rejects the idea of creation, supports evolution, rejects the supernatural and claims that everything exists for the fulfillment of human desires. Humanists say that religious institutions have to be reconstituted to function in the modern world, that a profit motivated society is inadequate, that a socialist order must be established, that ethics is situational, that the right to birth control, abortion, and divorce should be recognized, and that society must recognize the individuals right to euthanasia and suicide. They further claim that salvation or the fear of eternal damnation are illusory, propose that a system of world law and order should be adopted, that the world community should support cooperative planning concerning resources, and many others. In this list you see the source of many of the problems that have plagued the nation in recent years.

John Dewey, one of the authors of the 1933 Humanist Manifesto, managed to get much of this philosophy adopted by the public school system.[22] Humanism is now the predominant official religion[23] at America's universities.[24] Humanists continue to work to change our laws and rewrite U.S. history.[25]

Our schools are thus part of the problem. Abraham Lincoln predicted this result when he said that "The philosophy of schools in one generation will be the philosophy of government in the next." This is consistent with Proverbs 22:6 "Train a child in the way he should go and when he is old he will not turn from it." Our schools and the media are using this principle to brainwash our people.

Significant assaults on Christianity have also come from the Supreme Court.

In 1962 the court outlawed school prayer with the erection of "a wall of separation between church and state."[26]

In 1963, after having been used in schools for 300 years, the court outlawed the use of Bibles in schools.

In 1971 the court said that the only way to allow religious activity was if it was secular. It did not define a secular religious activity.

In 1973 the court, in *Roe vs. Wade*, legalized abortions.

In 1980 the court prohibited the posting of the Ten Commandments in schools.

In 1984 the court said that government could do nothing that would appear to say that it was favorable to religion.

In 1992 the court said that if any single person was offended by any religious activity, that activity was unconstitutional.

All of these are inconsistent with the intent of the Founders. The Supreme Court, not the people, is making our laws.

Thomas Jefferson recognized this potential problem. Two hundred years ago he said that we should never accept the hypothesis that the Supreme Court can change the Constitution. If it did, the Constitution could be changed to anything. No government branch was to be independent. If allowed, the power of this branch becomes absolute.

Through our inattention to the political process, and a lack of knowledge concerning our background, we are losing the way, forgetting moral principles, and crime is increasing.

Since the 1960s, the "Statistical Abstracts of the United States" have shown rapid increases in lawlessness, crime and immorality. During the 30 years following the 1960s, robberies, auto thefts, rape, and murder rates have all increased rapidly. By the late 1980s and early 1990s abortion rates were running some 1,500,000 a year.

Evidence supporting the view that there has been a general decrease in morality is also indicated in statistical abstracts data showing that in 1973 there were 244 cases where public officials were prosecuted for public corruption. By 1985 there were 1,200 cases, and in 1990 there were 1,400 cases.

In this connection also read Hosea 4:6: ". . . [M]y people are destroyed from lack of knowledge." Thomas Carlyle has written that "knowledge [is] but recorded experience and a product of history." We need to know, understand, and appreciate our history.

Our government is not doing its job. Isaiah 10:1 says "Woe to those who make unjust laws, to those who issue oppressive decrees." Our politicians forget that the function of government is (I Peter 2, 14) ". . . to punish those that do wrong. . . ." They worry about the rights of criminals, do not punish crime, forget about the Constitution, the rights of people, and ignore the victims of crime.

George Mason (author of the Bill of Rights) said, "As nations

cannot be rewarded or punished in the next world, so they must be in this, by a . . . chain of causes and effect, providence punishes sins by national calamities." Many of our nation's problems today are the direct result of national sins.

God will turn away if we continue to ignore His will.

Congress, the courts and the media continue to ignore the rights and freedoms written into the Constitution, ignore American history, and work to turn this country into a humanist democracy.

The major news media are a large part of the problem. They take the position that it is their responsibility to mold public opinion. To do this they stress news items that agree with their own political philosophy and ignore other situations. They do not research issues to show the pros and cons of an issue. They are very outspoken on insisting on their freedom of speech as provided for in the First Amendment to the Constitution, and forget that with every freedom includes a large element of responsibility.

We need to restore respect for morality and honesty, and teach authentic American history. Our people need to understand that with every right and privilege goes responsibility. Our people need to take responsibility for their actions. We need to return to the Declaration and the Constitution. A republic is a nation guided by law. Lawbreakers must be punished.

Our people need to watch the actions of government and businesses, and encourage only those actions that are proper. This is difficult since the news media do not tell the truth. We need to develop ways to get the facts and then speak out and reject humanist propaganda. Felix Frankfurter said in 1962, "Relief must come from an aroused popular conscience that soars the conscience of the people's representatives."

How can we do this? One possibility is to work toward the following. The Constitution requires that, before taking office, the president of the United States is to ". . . solemnly swear that I will . . . preserve, protect and defend the Constitution of the United States." A similar oath is required of other state and national governmental officials. Those who take actions contrary to the Constitution should be impeached and removed from office. We need to insist on such removal for all who ignore the Constitution. ❖

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ENDNOTES:

[1] A total of four voyages were made (1492, 1493, 1498 and 1502). Some have tried to add to the dangers of his first voyage by saying that most people at this time believed that the world was flat. This is wrong. The Greeks and the Romans knew centuries before that the world was round. Columbus knew this. This is why he tried to reach the East Indies by sailing west. His mistake was in not knowing just how big the world was. There is evidence that the Vikings had explored parts of eastern North America (about A.D. 1000), but most of Europe was not aware of these voyages and good records do not exist.

[2] These laws have been called "Dale's Code," after the marshal, Thomas Dale, who had the job of enforcing them.

[3] Some of the rules in "Dale's Code" required an allegiance to God, outlawed swearing and traitorous talk, required church attendance and specified execution for murderers, homosexuals and those who gave false witness.

[4] While some Founders may have been deists, and Thomas Jefferson has been generally referenced in this connection, Jefferson, who was perhaps one of the least religious of the Founders, and did not believe in miracles or the deity of Christ, did revere the Bible and said that ". . . [T]he studious perusal of the sacred volume will make us better citizens." Also, as president of the School Board for Washington, D.C., he wrote the "Plan of Education" for the schools there. In this position he selected the Bible and *Watts Hymnal* as the primary reading texts for the students. A deist perhaps, but a very moral person.

[5] There were 55 framers of the Constitution. Of these, 28 were Episcopalian, eight were Presbyterian, two were Reformed, seven were Congregationalist, two were Lutheran, two were Methodist and two were Catholic. At least 51 of the 55 were affiliated with Christian churches.

[6] The colonists were basically looking for a government based on the Bible. However, there were detail differences of opinion among the early settlers. There included:

Separatists—So concerned with the evils of the church and governments in Europe that they wanted to separate completely from the pope, the prelates, the queen and parliament. They wanted to be dependent only on Christ.

Pilgrims—The pilgrim was a separatist who primarily wanted liberty and a government based on the Bible. They moved here as a part of a church relocation project (from England, first to Holland and finally America).

Dissenters—Those who objected to corruption in the Church of England.

Puritans—They believed that the Church of England should be thoroughly reformed from within. The Puritans' idea was not liberty, but "right government" in both church and state.

[7] For example, to see how morality has declined in the United States, review the data in the *U.S. Statistical Abstracts*.

	The 1960s	The 1990s
Assaults	300,000	1,000,000
Auto Theft	400,000	1,500,000
Robbery	150,000	650,000
Rape	25,000	100,000
Murder	15,000	24,000

[8] Volumes of the writings of the Founders exist. For example, one source lists the following:

Founder	Volumes of Writings
George Washington	97
Thomas Jefferson	60
Benjamin Franklin	40
John Adams	33
John Quincy Adams	23
James Madison	18

If we want to know what these men thought or taught it is only necessary to look up the references.

[9] The Bible was the basis of much of the Constitution. Some examples are:

- Government by law.
- The Ten Commandments were recognized. These were earlier incorporated into civil government by Ireland in 432, Scotland in the 500s and England in the 600s.
- All men were created equal.
- Rights given by God.
- Life, property ownership etc.
- Men are sinful.
- Power corrupts. Therefore, separate the powers of government. Legislative, judicial, executive.
- Limit the power of the central government.
- The federal government was only authorized to do 20 things. Reserve all else to the states or the people.

• Provide checks and balances.
• Congress could not print paper money.

[10] Many of the principles of law in Blackstone's books were taken from the Bible.

[11] Blackstone was the source and definition of the statement "the laws of nature and of nature's God . . ." in the first sentence of the Declaration of Independence. Many today have no idea what this reference means.

[12] In June 1776 Richard Henry Lee of Virginia was instructed to introduce a resolution to Congress proposing independence for the colonies. This document, now known as the "Lee Resolution," included three parts: a declaration of independence (1776), a call to form foreign alliances (1776), and a plan for confederation (1977).

[13] For example, although the Colonies were chartered by the king:
• The king had to approve all laws. Judges answered to the king.
• He suspended legislatures in the colonies.
• Many new and unnecessary offices and regulations were passed.
• Charters and laws were changed.
• Taxes were levied without consent. (The Magna Carta had said that Englishmen were not to be taxed without representation.)
• He quartered armed troops in the colonies and did not punish troops for crimes committed.
• He cut off foreign trade.

Petitions to the king were ignored. Thus the colonists finally wrote the Declaration.

[14] Thomas Jefferson has been referred to as the author of the Constitution. This is incorrect. He was not a member of the Constitutional Convention. He was in France during this period and did not see the Constitution until he returned to the United States.

[15] The "Record" idea is why so much of what the Founders wrote has been preserved for study, and why *The Congressional Record* goes all the way back to 1774.

[16] The time of our Revolution has been called the "Age of Revolution" because of the many revolutions that occurred about this time. The French Revolution (starting in 1789) was based on naturalism and the idea that man could achieve progress by his own efforts, the idea was to replace the rule of law by the rule of reason—man's own reason. But man must first give up his own, will to the collective will. The idea was basically socialism, which was developed further by Marx in Russia. Socialism has never worked, and French governments have never lasted. Socialism has also failed in Russia.

[17] Humanism can be thought of containing much that is sometimes referred to as naturalism, socialism and evolution.

Active proponents of humanistic ideas in the U.S. have been the American Civil Liberties Union (ACLU) and the American Humanist Association.

[18] Webster defines religion as "a system of faith, a belief, anything that is seriously pursued." Evolution cannot be proven, it is an idea accepted on faith, thus a religion.

[19] For example, the ACLU *Policy Manual* indicates that they support the following policies:

Policy	**ACLU Policy Number**
Pornography	14
Abortion	263
Drugs	210, 215
Prostitution	211
Homosexual Marriage	264
Child Adoption by Homosexuals	264
Flag Burning [U.S. Flag]	42

They oppose the following policies:

Tax Exemptions for Churches	92
Voluntary School Prayer	81
Movie Ratings	18
Drunk Driver Checks	217
Prison and Military Chaplains	88, 89
Private Ownership of Guns	47
The words "Under God" in the *Pledge of Allegiance*	84
Metal detectors in Airports	270
Religious Displays	99
Prison Terms for Most Criminals	242
Forced Busing	305

Activities—ACLU:

* Defended the Nazi Party USA.
* Refused to defend abortion protesters.
* Defended the Civil Rights protests.
* Works to undermine moral and ethical issues.

In 1931 a United States congressional subcommittee reported that, "The American Civil Liberties Union is closely affiliated with the communist movement in the United States, and fully 90 percent of its efforts are on behalf of the communists."

[20] Humanistic ideas were formally codified in the Humanist Manifesto of 1933 (Humanist Manifesto I).

This document was signed by 34 people including John Dewey who would ultimately incorporate many of its ideas into the U.S. public school curriculum (24).

The document states that:
• The universe was not created. Man has evolved.
• The dualism of the mind and body is rejected. Culture is the product of gradual development. There are no supernatural aspects. Theism is out of date.
• All things exist for the fulfillment of human life. The capitalistic system is inadequate. Socialism is the answer.

[21] Humanist Manifesto I was revised in 1973 and issued as Humanist Manifesto II. Current concepts include:
• No deity will save us; we must save ourselves.
• Promises of salvation or fear of eternal damnation are illusory and harmful.
• Ethics is situational.
• Freedom of choice in human life should be increased.
• The right to birth control, abortion and divorce should be recognized.
• The recognition of the right to die with dignity, euthanasia and the right to suicide.
• The separation of church and state . . . (is) imperative.
• The need to democratize the economy.
• The need to develop a system of world law and world order.
• International problems should be settled by world courts. The international community must cooperate in resource planning.
• The developed nations must provide world economic assistance including birth control techniques.

[22] The objective of the National Education Association is the total implementation of the Humanist Manifesto. This is America's largest union, a very political organization, and one that is only interested in total control.

[23] Humanism is simply another religion (20). In 1961 the Supreme Court listed Humanism, Buddhism and Taoism as common religions in the United States.

[24] Auburn University, the University of Arizona, the University of Minnesota and Harvard all openly promote humanism.

[25] The politically correct work hard to undermine Christianity on the basis that religion should have no part of government. But see endnote 7. However, our government, the school system and the major media accept the teaching of many Mideast and Asian religions, and actively support religions like evolution, secular humanism, and socialism. Several very vocal elements of our country today are actively anti-Christian.

[26] The phrase "separation of church and state" was suggested to the Supreme Court by an ACLU lawyer. The original use of this phrase was in a letter from Thomas Jefferson. However, if you read the entire letter he was saying that the Constitution intended to keep the government from interfering with religion, not to keep religion out of government. The intent of the Founders and the Constitution was to keep government from establishing a state religion.

PAUL BENNETT is a dedicated Christian specializing in the Constitution and its dependence on Christian doctrine. He is also an activist for constitutionalist causes.

Sworn on the Altar of God: A Religious Biography of Thomas Jefferson, by Edwing S. Gaustad—Many books have been written about Jefferson. The author feels that this side, the religious side, needs to be examined and does a superb job of it. Jefferson was the most involved American president in religious questions. Dedicating himself to reform of religion, he did more to root religious liberty firmly into American tradition. He always insisted that his religious opinions were his own and no one could pry them from him. #297, paperback, 246 pages, $18 minus 10% for TBR subscribers. See form on page 80 to order from TBR Book Club.

LETTERS TO THE EDITOR

Takes Two to Tango

The European Skating Championship telecast from Budapest, Hungary on March 20, 2004, by ABC Sports and shown on the ESPN television channel was remarkably well presented and a delightful experience to watch. The event was all the more interesting since the vying for first place narrowed down to the daughters of countries which once were enemies of each other: Hungary and the Soviet Union. Hungarians haven't won a skating championship before, and the favorites have mostly been Ukrainians and Russians. This time, however, it was Julia Sebestyen who came through with an unusually solid performance and secured the championship for Hungary.

The producers enhanced the program with local points of interest, which was excellent as were most historical flashbacks except one. It showed and described Budapest during the second world war. The reporter stated that the Germans shot the city into rubble. Unfortunately, his remarks are quite inaccurate and necessitate some clarification.

Before the siege of Budapest at Christmas 1944 some significant events had taken place. Earlier that year the regent of Hungary since 1919, Adm. Nicholas von Horthy, requested Hitler to let Hungary withdraw from the war. The regent lost faith in an Axis victory and thought such a course would save his country. Hitler however wouldn't have it, admonished von Horthy and ordered German troops to plan and execute Operation Margarete, which was completed on March 19, 1944. It was a bloodless, friendly-like occupation in order to reinforce the country and so to ensure that Hungary remain an ally of Germany.

On October 15 the regent's son Miki was having a meeting incognito at a private residence to discuss alternative plans. Having been monitored by the SS-Sicherheitsdienst, the young von Horthy was intercepted and arrested. Soon thereafter the regent abdicated and transferred all powers to a much younger man than himself, a professional soldier, Ferenc Szalasi. The latter, a nationalist party leader, became the last prime minister till the end of the war. Unlike von Horthy, Szalasi and his government believed a final victory against the Soviets was still possible and in unison with German forces reorganized and totally mobilized the defenses of the then still Axis-controlled part of the country.

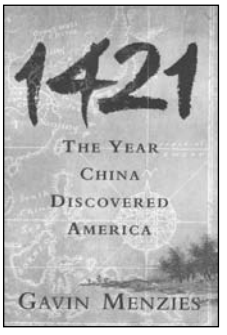
By Christmas Eve 1944 Budapest was completely encircled by the Red Army. Soon the "Stalin Organs" opened fire signaling that the siege of Budapest had begun. The fighting was from city block to city block, house to house. During the later phase of the siege the defenders crossed the Danube and exploded the bridges to slow down the westward advance of the Soviets. The German and Hungarian troops held the western half of the city, Buda, till February 12, 1945. Having run out of supplies and food, the defenders broke out of the encirclement intent on joining the relieving forces just a few kilometers away to the west but under heavy fire most of them perished.

It took two more months before Hungary finally fell to the Soviets in April 1945. Thus, in view of the above historical facts it can be seen that the city of Budapest was laid to ruins as a result of fierce fighting for it by two opposing armed forces, therefore it was by no means a one-sided affair.

GUSZTAV VERES
Cleveland , Ohio

Chinese Discovery of America

For the most part, Gavin Menzies, author of *1421: The Year China Discovered America*, seems a careful researcher. But sometimes he slips up. For example, he reasons that the sweet potato (*Ipomea batatas*) grew in Hawaii before Capt. Cook got there, and therefore they must have been brought there by the Chinese. There seems no logic to this. *Ipomea* is believed to have originated in Central or South America. It seems to me it could have been brought to Hawaii by native Americans or by the Polynesians, or maybe by the mysterious white people who settled in Easter Island and elsewhere before the Polynesians got there. Why assume the Chinese did it?



Again, Menzies states: "No Polynesian ships are ever known to have left the Pacific to enter the Indian and South Atlantic oceans." That may be true, but what is the origin of the first settlers of Madagascar? I understand they were of Malayo-Polynesian stock. That would have been worth a mention, I would think.

Nor do we need to drag in the Chinese to explain the spread of pineapple plants from the Atlantic coast of South America to the West Indies, as Menzies does. After all, the Carib Indians started in Central America and sailed to the Caribbean; is it not likely that South American Indians could have made a similar trip, or given pineapple plants to the Central American Caribs, who could then have taken them to the islands?

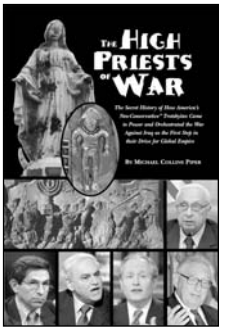
Despite these criticisms, I heartily recommend the book. It is a fascinating "read."

One additional thing I would like to add is that is very amazing that the Chinese seem to have visited nearly every point on the surface of the Earth with the exception of Europe (although they did touch land on Iceland and Greenland, which might be considered as part of Europe at that time).

HORTENCIA COZZELLA
Natal, Brazil

The High Priests of War

I just finished Michael Collins Piper's *The High Priests of War*. It is a first class book. With scholars such as Piper, there is no doubt in my mind of the ultimate victory for revisionism, at least on many topics. Israel is overplaying its hand in the Middle East, and even leftist polemicists are decrying Israeli influence on the American political process. There seems to be a pattern to Zionist behavior that surprisingly does not register with the Jewish mind, and that is the increase in tribal power and arrogance leading to an expulsion. Few European countries did not expel the Jews sometime in their history. Does this not bother the Jews at all? Why is their response even more arrogance and even more unreasonable demands? Do elite Jews have a death wish?



SAUL WOLFF
Flushing, New York

Michael Collins Piper's *The High Priests of War* (softcover, 144 pages) is available from FIRST AMENDMENT BOOKS, 645 Pennsylvania Avenue SE, Suite 100, Washington, D.C. 20003 for $19.95. TBR highly recommends this daring work and believes it should be in the hands of every American. Multiple copy discounts are available. Call 1-888-699-6397 toll free to charge you order to Visa or MasterCard and to find out more about FAB's bulk purchase discounts.

CORRECTIONS

In TBR #3 for 2004, infamous spy Robert Hanssen was erroneously referred to as John Hanssen in the article entitled "The Cambridge Apostles." Additionally, both Hanssen and spy Aldrich Ames were not heads of their departments. Also, in TBR #2 for 2004, page 30, in the chart, the figure for 1936 should have read 320 million RM, not 20 million RM as we reported. Also, we misidentified an unknown naval officer as Bill McGonagle of *USS Liberty* fame on page 58 of the May/June issue. Our apologies.—Ed.

Why Do Certain Races Excel in Certain Sports?

The government-enforced dictates of political correctness have made America a taboo-ridden country. The "land of the free and the home of the brave" is fast becoming the "land of the muzzled and the home of the timid." Certain topics "dassn't" be discussed openly, certainly not honestly. The government ought to consider establishing a Cabinet level Department of Diversity, Political Correctness, Civic Etiquette and Multicultural Affairs. One of the most sensitive subjects for discussion that has now become taboo is race.

BY ROBERT K. LOGAN

With the consummate grace and finesse of a juggler walking the tightrope between the extremes of genetic and environmental determinism, Jon Entine, in his book *Taboo: Why Black Athletes Dominate Sports and Why We're Afraid to Talk About It* (Public Affairs, New York, 2000), nonetheless eventually comes down on the side that bio-diversity, i.e., particular inbred physical traits account for the excellence of Africans and African-Americans in certain sports, like track, basketball, and football in which running faster and jumping higher are essential to success.

In the author's words:

> Sports success is a biosocial phenomenon. There is extensive and persuasive research that elite black athletes have a phenotypic advantage—a distinctive skeletal system and musculature, metabolic structures, and other characteristics forged over tens of thousands of years of evolution. . . . Preliminary research suggests that different phenotypes are at least partially encoded in the genes—conferring genotypic differences, which may result in an advantage in some sport.

Avoiding the inflammatory term "race," or even the euphemistic expression "ethnic group," the author employs the now-fashionable collective term "population" to refer individuals of a specific geographic area who, through common ancestry share the same gene pool. The particular people the author chooses as a prime example of a population endowed with unique, innate physical characteristics (e.g., less subcutaneous fat, smaller chest cavities, a higher center of gravity, distal elongation of segments (relatively longer legs and arms), faster patellar tendon reflex, greater body density, higher levels of plasma testosterone, a higher percentage of fast-twitch muscles) that lead to their excellence in a worldwide competitive field of long running are East Africans, specifically Kenyans, and even more specifically the Nandi tribe of Kalenjin who represent the world's best long-distance runners.

This superior running (from sprints to marathon) and jumping ability can and is transferred to other team sports like bobsledding, where, for example, a good start pusher can make the difference in winning time. In soccer, too, blacks are increasingly used and excel in speed positions. Whites, on the other hand, continue to dominate other sports like tennis, golf, swimming, gymnastics, winter sports, bicycling etc, but in those cases the environmentalists present the stronger arguments to account for the absence of blacks.

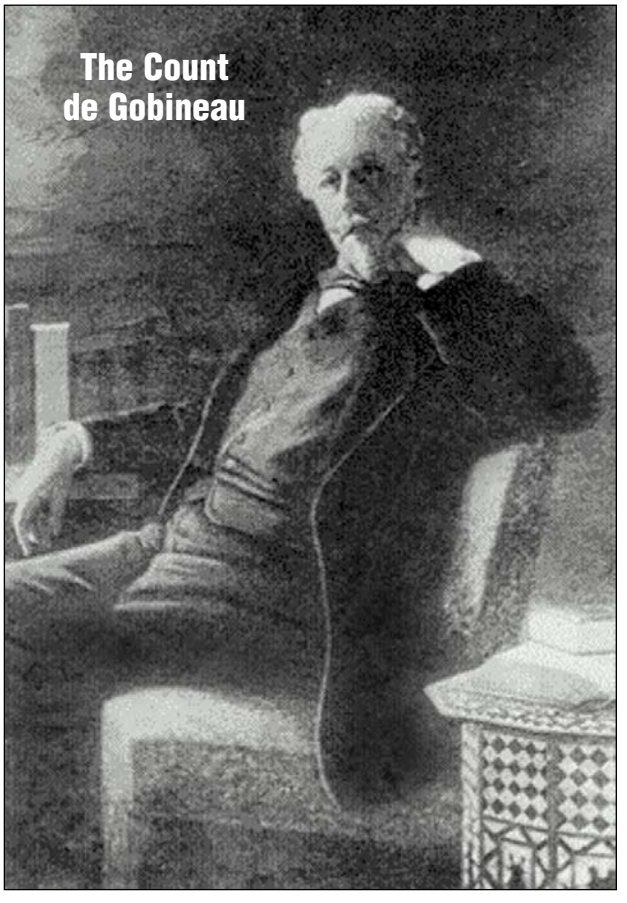
Entine emphasizes emphatically that the endowment of genes is not a seesaw operation, which is to say that intelligence in no way suffers in individuals, or populations, who are exceptionally endowed with athletic physicality. Intelligence (IQ) is decoupled from athletic physicality. The characteristics are not inversely proportional. Exceptional individuals of any population may be blessed both physically and intellectually.

All fair and objective fans can only admire the feats, yes, and superior performance of black stars in track, basketball, and football. On the other hand, the overrepresentation of blacks in these sports may turn off some whites or Asians who would of course like to see individuals of their own population in the role of superstar. The crude racist expression, "Who cares which set of Congoids has won the ball game?" could easily pass the lips of an exasperated fan who feels left out. On the other side, "in-your-face" racial affronts such as displayed by some black superstars as, for example, Jack Johnson, perhaps the best black heavyweight of the century, who invariably smiled when he whipped a white contender and boasted insufferably of his successes with white women, as well as the black power fist-raising exhibited by Tommie Smith and John Carlos at the 1968

Olympics are equally crude and harmful to human relations.

Inasmuch as basketball and football demand sport-specific physical traits (giraffe-like physiques for the former and rhinoceros-like physiques for the latter), consideration ought to be given to breaking the players into separate categories, i.e., height-limited for basketball and weight-limited for football), thereby giving shorter and lighter athletes the opportunity to shine. In other words, categories such as exist in boxing where often the middleweights or lightweights put on a much scrappier and artful performance than the heavyweights.

In the process of his analysis of certain Africans' superiority in particular sports, the author reviews the whole history of the evolution of man, race science, and the political uses of race. The greatest damage to the study of race as physical anthropology was done by some of its earliest researchers like Houston Stewart Chamberlain and the count de Gobineau, who put hierarchal value judgments on the various races instead on concentrating on the differences only. The greatest damage done to the study of race as an aspect of sociology was done in America by the school of anthropology founded by an immigrant from Germany, Franz Boas, at Columbia University, who downplayed and even discounted the genetic contribution to human behavior. One of his students Ashley Montagu, born Israel Ehrenberg in London, formulated the Statement of Race for the United Nations: "Scientists have reached general agreement that mankind is one: that all men belong to the same species." He and his colleagues disconnected biology from the concept of mental and intellectual differences, and declared that genes were not a major factor in shaping human cultures. They support the idea of an ethic of universal brotherhood. Boas also encouraged women to enter the field of anthropology. Margaret Mead and Ruth Benedict followed their guru's teachings to the extent of distorting the truth. In the face of this prevailing sociological pabulum the career of Carleton Coon, perhaps America's foremost anthropologist in mid-century was soon aborted and his findings largely disregarded.


The Count de Gobineau

Author Entine describes at some length how the careers of both Joe Louis and Jesse Owens were exploited for political and racialist purposes. In the 1930s, after Joe Louis beat the "Italian Ox," Primo Carnera for the world heavyweight championship he commented: "When I walked into church you'd have thought I was the Second Coming of Christ. I was to uplift the spirit of my race. I must make the whole world know that Negro people are strong, fair and decent." Before the second famous Schmeling fight President Roosevelt told Louis, "Joe, we need muscles like yours to beat Germany."

The "taboos" the author violates are (1) in recognizing that inherited physical traits make a difference, and (2) even discussing the prominence of blacks in some sports. Imposed by the government-enforced laws of political correctness, the observance of the taboos has usually only been respected by liberal whites who are eternally afraid of offending anyone. Blacks, on the other hand, are less timid in recognizing their own superiority in sports.

The author, for example, compares the fate that befell Jimmy "the Greek" Snyder, who quite innocently surmised that black athletic ability might be traced to their erstwhile African slave status, to that of outstanding black athletes who have made similar statements. Dallas Cowboys all-star Calvin Hill: "On the plantation, a strong black man was mated with a strong black woman. Blacks were simply bred for physical qualities"; track star Lee Evans: "The Negro was brought to this country as a physical specimen, a physical thing, to work the land. He was right away involved in physical labor. And he was involved in sports by the white slave owner. One owner might say to another, 'My nigger can outrun your nigger,' or 'My nigger can beat up yours.' This started a pattern of physical excellence." O.J. Simpson of football and other fame: "We are built a little differently, built for speed—skinny calves, long legs, and high asses are characteristics of blacks."

Of course, one of the unwritten laws of political correctness is that only a member of a "victimized" minority may speak critically about it. For example, a Jackie Mason may joke: "You would never find a Jew running around in circles, worse yet with his whole intention being to set foot in the absolute exact place he started from. A Jew may run to catch a train, a plane or his wife's boyfriend. He runs to get somewhere or something, not to go nowhere and get nothing," but a black or white Christian could not be permitted to make such an ethnic joke. Ethnic humor in America has become a casualty of political correctness.

To recapitulate, this extremely interesting book argues that different populations, whether Negro, Mongoloid or Caucasian, dominate certain athletic events because they have innate skills peculiar to that sport and that social and cultural factors may enhance these inbred human differences. ❖

ROBERT K. LOGAN is a library technician and part-time writer. Mr. Logan presently resides in Saskatchewan.

Ryan vs. Coughlin

The Catholic Social Doctrine Debate of the 1930s

When you look at the issues and the personalities involved it is hard not to think that the confrontation happened last Sunday on *This Week with Sam and Cokie*. The question concerned America's role in the world. The president and the White House staff wanted the nation to abandon its long-standing opposition to involvement in foreign affairs and to become a leader in enforcing a moral order among the nations of the Earth. All of America's right-thinking opinion-makers were on the side of the administration in calling for the U.S. Senate to ratify a treaty.

BY THOMAS J. HERRON

As the president's party controls both houses of Congress there should be little difficulty in getting two-thirds of the senators to vote for ratification. *The New York Times*, the voice of the Eastern Establishment, has given favorable press to the pro-ratification position for some time prior to vote. The very politically involved first lady had publicly spoken in favor of the measure.

On the night before the Senate is to cast the crucial vote there is a staged, live debate by six prominent citizens in the media. Unlike the Lincoln-Douglas debate of the 19th century, this one does not involve a confrontation among the participants; they each read their position papers. However, much like a rigged "debate" on the Sunday morning talking head shows, the prominent citizens are divided five in favor of ratification and one lone dissenter opposing it. All of the proponents have served in responsible positions at various levels of government. Two of the proponents are U.S. senators, one of whom, the majority leader, attacks the dissenter by name for daring to suggest that the chief support of the ratification is from plutocrats and international bankers who wish to destroy American sovereignty. The majority leader would do so again the next day in the Senate debate.

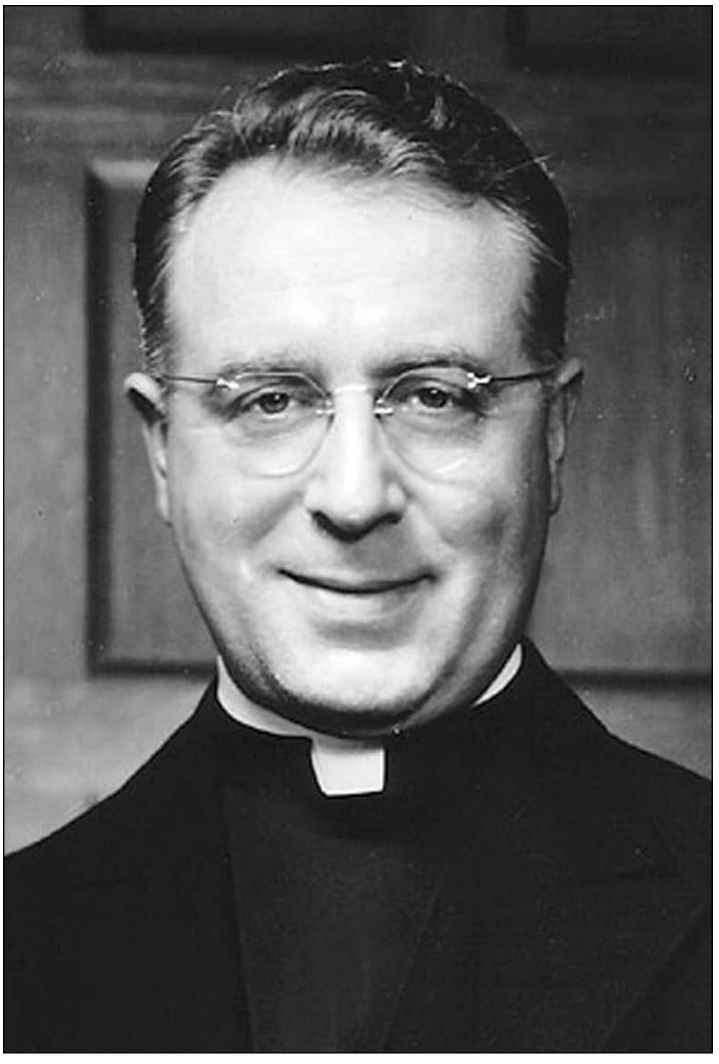
This senator, in a typical method used in this type of propaganda, would imply that the dissenter was slightly crazy to oppose a position that was supported by such upstanding groups as "the National Grange, the American Federation of Labor and the principal church organizations of America of all faiths as well as numerous commercial and civic clubs." Another senator points out that this is a bipartisan proposal having been proposed by presidents of the other party when they controlled the White House in the previous decade. The other proponents include a war hero of the same ethnic and religious group as the dissenter. Most interestingly of all, one of the proponents and the dissenter are both clergymen of the same church. One is a famous professor at a Washington, D.C. university, a nationally known speaker on social questions as well as a board member of the American Civil Liberties Union; the other is a rector of a congregation in the Midwest who has gained fame though his skillful use of the media in recent years.

The cleric favoring the position also had government service, having been appointed by the president to an important commission overseeing economic activity, only the dissenter has no connection to government at any level.

While the dissenter had been taking a nationalist line in his weekly media broadcast, his last-minute appeal to the retention of American sovereignty brought 40,000 telegraphs to the Senate on the final day of the debate from constituents opposing the treaty. When the vote was taken ratification fell seven less than the required two-thirds majority, a major defeat for the White House. The Eastern Establishment was shocked. The leading opponent, the Michigan-based cleric, could gloat in *The New York Times*:

> Our thanks are due to Almighty God in that America retains her sovereignty. Congratulations to the aroused people of the United States, who, by more than 200,000 telegrams, containing at least 1 million names, demanded that the principles established by Washington and Jefferson shall keep us clear from foreign entanglements and European hatreds. Our congratulations are also due to our warrior senators who had the intestinal fortitude to put their country on a higher plane than patronage.

Thus the opposing clergyman could see that his appeal to America First isolationism and nationalism had prevented the nation from being ensnared in an international legal framework set up by the previously rejected League of Nations. The League of Nations? What are we talking about here? No, this is not Pat



One of the most powerful orators in America, *Father Charles Coughlin (above, in a very youthful photo), was unfortunately silenced by the Vatican. Coughlin was one of the great leaders of the anti-war movement, and his activities were carefully monitored not only by the U.S. government, but also by the British.*

Buchanan and Ralph Nader calling on the public to get the Senate to reject NAFTA or GATT. The time is January 1935; the president is Franklin Delano Roosevelt; and the issue is American membership in the World Court, which was, according to its supporters, just four years prior to the greatest conflict in history, supposed to make the world a safer place and lessen the possibility of war. The media is radio, as there are no talking heads, due to television being in its experimental stage, just shouting voices.

As there is no email, citizens express their complaints to Washington in telegraphs and written petitions. With this taken into account, the debate has an eerie similarity to contemporary discussions over the loss of American national sovereignty in an amorphous New World Order. And like the debates of the 1990s, all "right-thinking," progressive minds in government, media and even the churches would line up on the internationalist side, and the dissenters would be denigrated and eventually crushed.

There is one major difference in the congressional debate of nearly 70 years ago and the recent ones on NAFTA, GATT, immigration control and the Second Iraqi War Resolution. In the recent cases, no matter how large the popular outcry, the members of Congress, who are supposed to be representing the will of the people of the United States, followed the commands of the powers that bought their elections as they did not in an earlier phase of our history. The actions of our current congressmen give a new meaning to the term "the public be damned."

What is interesting is that the 1930s debate pitted two Catholic priests taking opposing sides on an essentially political question but who both claimed as their guiding authority the Catholic Church's teachings on "social justice" as presented in the encyclical letters of popes Leo XIII and Pius IX and coming from Catholic tradition stretching back to the New Testament. The proponent of the internationalist position was Msgr. John A. Ryan, who would be scorned as "the Right Reverend New Deal Politician" by his opponent in this debate, Father Charles Coughlin, pastor of a shrine in Royal Oak, Michigan, whose *Golden Hour of the Little Flower* would be listened to by millions of Americans each Sunday afternoon. We will now examine these two clerics in detail and see how they diverged over the social justice question, which of them ultimately won the debate before the American government and hierarchy and what that means to the Catholic Church in America to this day.[1]

What of the careers of these debating clerics? Both claimed to be implementing the social doctrine expounded by recent popes in the modern American industrial colossus. Both were priests whose early careers were favored by their original bishops. Both were publicly outspoken against the birth control movement of Margaret Sanger, in that time period having breached the wall of total Christian condemnation with the limited use approval by the Anglican Communion's Lambeth Bishops Conference in 1930. Both Ryan, the eldest of 10 children, and Coughlin, an only surviving child, were strong in their defense of the traditional family during the modern mindset's initial assault on that institution in the post-World War I epoch. Both had all their priestly training in North America, Coughlin in his native Canada and Ryan in his native St. Paul, Minnesota and in Washington, D.C. Neither of them was much exposed to the old centers of Catholic learning and culture in Rome or elsewhere in Europe. And like most American Catholic priests of the day, both were of pure Irish descent.

From this base their careers completely diverged. Father Ryan, who only served in a parish for the summer months after his ordination, spent his entire priestly career in graduate school and teaching in a seminary and a university.[2] He was also a bureaucrat at the central American Catholic organization at that time known as the National Catholic Welfare Council (NCWC). Father Coughlin, after teaching in a prep school to which he was assigned as a member of a religious congregation, would serve as a parish priest for 50 years in the Detroit archdiocese after he was incardinated there. Coughlin, early in his priestly career, was in demand as a pulpit orator. Ryan, on the other hand, was known to his students as a rather dull, pedantic classroom lecturer, remembered by at least one of his former graduate students as "the worst teacher" he ever had.[3] When they both achieved a degree of public recognition in the early

1930s both would have kind things to say about each other's defense of Catholic social justice teachings. In line with that both would condemn the unrestrained *laissez faire* economic policies that characterized American capitalism. That alliance would quickly change in relation to their perception of the goodness of Franklin Roosevelt's New Deal programs and the American buildup toward participation in the coming World War II. John A. Ryan was, early in his career, the author of two books, *A Living Wage* and *Distributive Justice,* which interpreted Catholic social teachings in opposition to the rapacious capitalism of the early 20th century and which has had a second coming as "the New World Order" at present.

That this debate had a wide audience is seen by the fact that the papal secretary of state, Cardinal Eugenio Pacelli, made an unexpected tour of the United States during the fall of 1936, in the middle of that year's presidential election campaign. Father Coughlin was supporting the third party candidacy of William Lempke on the Union ticket through public appearances in heavily Catholic states. Monsignor Ryan was induced by Democratic Party Chairman James Farley to make a radio address extolling Roosevelt during October 1936. During the address Ryan presented himself as an economist with 45 years experience of publishing articles on the subject and said: "In light of this experience, I say deliberately to the laboring men and women of America that Father Coughlin's explanation of our economic maladies is at least 50 percent wrong, and that his monetary remedies are at least 90 percent wrong. If the latter were enacted into law they would prove disastrous to the great majority of the American people, particularly the wage earners."[4]

Shortly after his public debate with Coughlin, Ryan would learn that the U.S. Supreme Court did not agree with the "greater advance toward a regime of social justice."

The next week's edition of *The Golden Hour of the Little Flower* contained Coughlin's response. He challenged the "Right Reverend spokesman for the New Deal" for appearing under the auspices of the Democratic National Committee and challenged him to put down his monetary theories in writing so that the American people could choose. The "Radio Priest" also brought up Ryan's silence on communist infiltration of FDR's administration and the fact that the Agricultural Adjustment Act paid farmers to plow under the bounty of God's creation, a practice that continues in government support to farmers to this day. While Father Coughlin may have won this particular debate, the Roosevelt administration was grateful for their spokesman's performance, and John A. Ryan would give the benediction at the 1937 inaugural, as he would again in 1945, shortly before his own and Franklin Roosevelt's deaths.

In the received version of history, it is noted that Father Coughlin was banned from participating in electoral politics after the 1936 campaign. What is not noted is that Msgr. Ryan also came under the same rebuke after the Pacelli visit. As Ryan was a member of the Catholic University, which at that time was under the jurisdiction of Archbishop Curley of Baltimore, it is interesting to remember that that archdiocese's official paper, *The Baltimore Catholic Review,* suggested that the two clerical debaters would be performing a great service for their church if they joined a Trappist monastery and remained forever silent.[5] Whatever the case, Father Coughlin sat out the 1940 election campaign, but his *Social Justice* newspaper tried to support the Republican Wendell Willkie, who rejected their support. Ryan was close to pharisaical in observing in his autobiography *Social Doctrine in Action* that he viewed Roosevelt's precedent-shattering third term with great satisfaction but noting that he wrote his comments in November 1940, immediately after the election.

The other interesting point of the visit of the future Pope Pius XII during the 1936 presidential campaign is, did Franklin Roosevelt offer the Vatican a bribe in the form of formal diplomatic relations? The pope was anxious to establish this, and the auxiliary bishop of Boston, Francis Spellman, who had served on the Roman curia, held preliminary meetings on the Pacelli visit with the president at his Hyde Park estate, at which FDR complained about Coughlin's criticisms. Spellman would soon become cardinal archbishop of New York and confidant of presidents and popes, but the Vatican would have to be satisfied with a personal representative from the American president, starting with Myron Taylor, sent by Roosevelt in 1940, until official relations were established in 1984, during Ronald Reagan's presidency.[6]

As noted at the beginning the January 1935 debate on American membership in the World Court was the first round in a seven-year battle between Father Charles Coughlin and Msgr. John A. Ryan that would have lasting effect on the relationship between the Catholic Church and the American government. By this time Ryan was already serving as a paid official of the New Deal, having been picked in August 1934 by Gen. Hugh Johnson, the administrator of the National Recovery Act, to serve on the Industrial Appeals Board, hearing complaints of unfair effects by Roosevelt administration policies on small business. In his autobiography issued a few years later, John Ryan would state that his commission always voted against the small business appeals as, "We preferred to see a few inefficient concerns go out of business than to bring about a reduction in the wages of thousands of workers."[7] So the survival of the fittest had taken the place of the Catholic principle of subsidiarity, allowing the smallest unit to perform a task. In a speech to a Catholic women's group in Baltimore he would go on to state, in words that echo a long line of British economists, that if small-scale manufacturers could not meet the government's minimum wage standards then "let the small businesses perish."[8]

Ryan had previously stated, in December 1933, that: "as between those who are fighting for social justice and those who are fighting against it, Father Coughlin is on the side of the angels. Even though he makes mistakes, he is stirring up the animals, and that has to be done by somebody." When he came out on the losing side of the World Court debate, Ryan would change his opinion of Coughlin and say he was "proposing no constructive measure of social justice."

If Msgr. Ryan was saying that Coughlin was not espousing

the cause of social justice in his attacks on Roosevelt's plan for American involvement in the World Court, it was because he had by this time come to believe that the New Deal was synonymous with his definition of social justice. He would write in his autobiography:

> Practically all the reform measures enacted during the Roosevelt administration have met with my hearty approval. Relief for the needy and helpless, minimum fair standards for work and wages, the right of employees to bargain collectively, larger incomes for labor and farmers, expenditure of public money for public works both to provide employment and to increase the purchasing power of the masses, reduction in the rate of interest both for the benefit of borrowers and in order to diminish the amount of national savings—all these seemed to me to be highly desirable means and ends. . . . [A] comprehensive reading of American history will disclose that the reform measures enacted since the spring of 1933 constitute a greater advance toward a regime of social justice than the whole body of reform legislation previously passed since the adoption of the Constitution.[9]

However, shortly after his public debate with Father Coughlin, John A. Ryan would learn that the U.S. Supreme Court did not agree with the "greater advance toward a regime of social justice" as they struck down as unconstitutional the National Recovery Act and the Industrial Appeals Board, on which he worked along with several other key pieces of New Deal legislation.

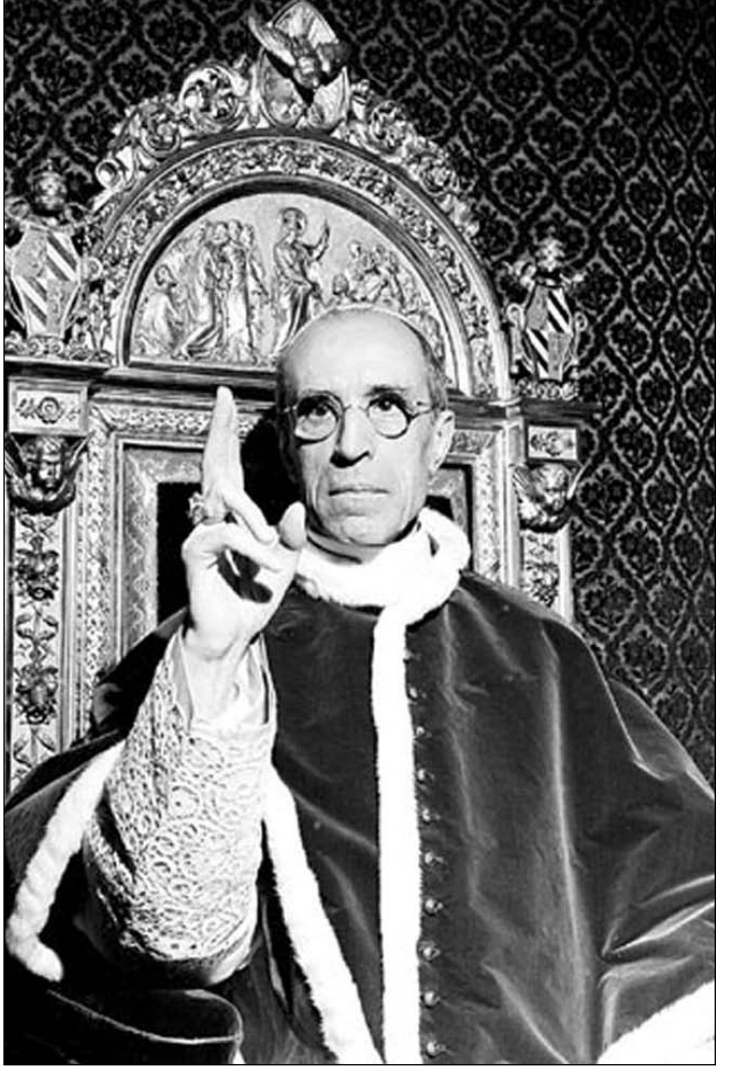
A running battle between President Roosevelt and the "nine old men" on the Supreme Court on these questions took up much of the public debate during the years 1935-37. After FDR's landslide reelection in November 1936 early in the new year he proposed what has been described as a "court packing" scheme whereby he could appoint his own justice to the Supreme Court for each one, appointed in previous administrations, who refused to retire after reaching the age of seventy. With public concern that the president was seeking dictatorial powers the Senate rejected the scheme in July 1937 but fortunately for Franklin Roosevelt one of the justices then decided to retire and he was allowed to fill his first vacancy. The president chose one of the New Deal's most loyal followers in the U.S. Senate, Hugo L. Black of Alabama.

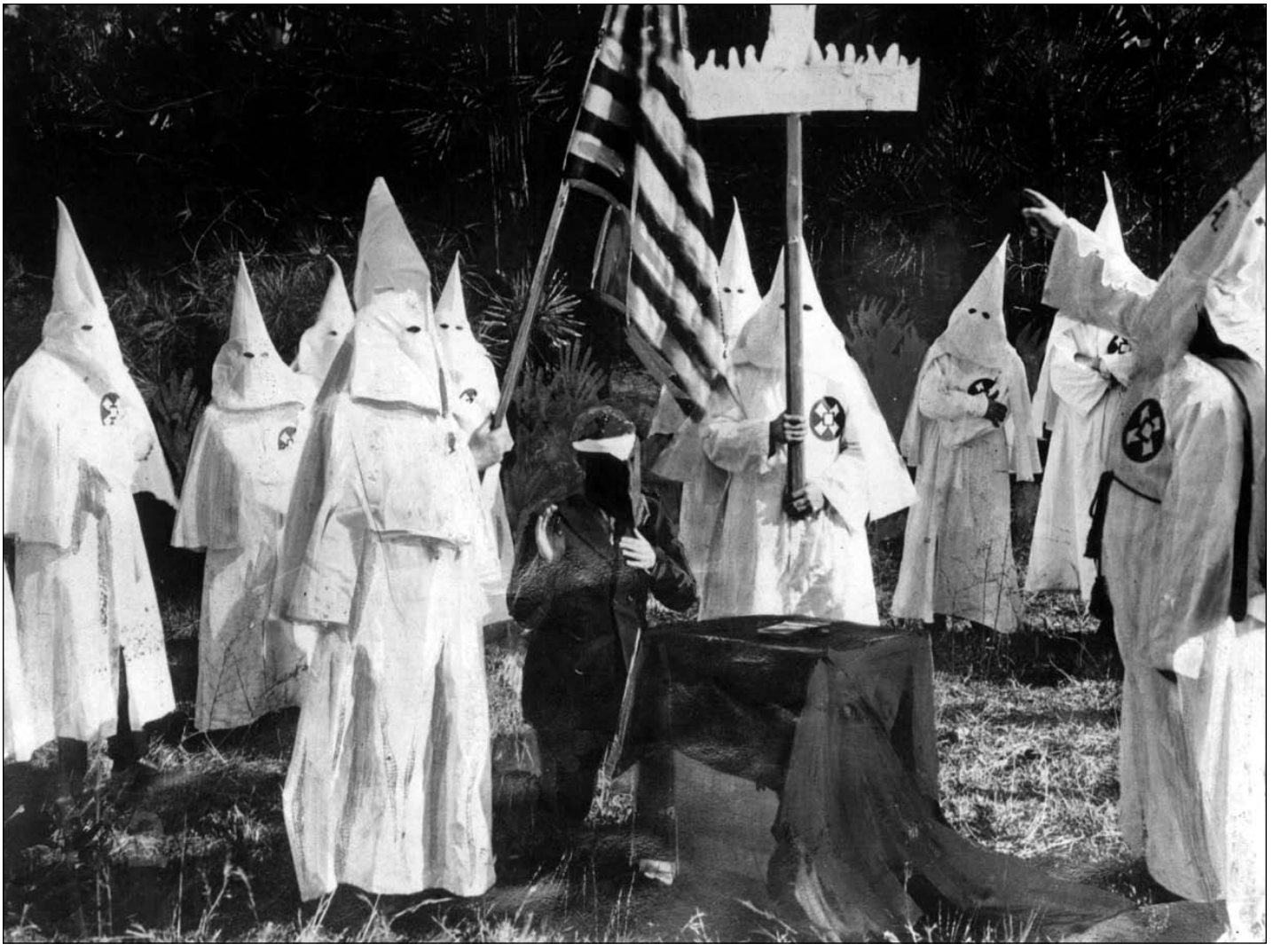
Northern liberals were aghast with the choice, as Black had been identified as a member of the Ku Klux Klan. Catholics were also concerned that during Senator Black's legal career he won a well-known victory for a man who was the murderer of a priest, using racial and religious prejudice to sway the jury. The story of the murder trial that made Hugo Black famous and served as the basis for his future political career was set in post-World War I Birmingham, Alabama, where racial and social separation had been rigidly enforced by the three-decades-old Jim Crow legal codes and the recently revived Klan. The second KKK, founded in Atlanta in 1915, was largely an offshoot of Freemasonry and in fact during its history of the next 15 years would show a great overlap on the part of its leaders with those of Masonic groups throughout the country. Unlike the first Klan, which can be viewed as a defensive association established by former Confederate general Nathan Bedford Forrest of disenfranchised Southern whites against the punitive policies from Washington imposed by federal troops during Reconstruction, the second Klan was equally intent on imposing "Americanism" on newly arrived mainly Catholic immigrants as upon maintaining racial segregation in the Old Confederacy. For the second Klan, with a national rather than a regional perspective, the major problem, in their vision of America, was the power of the Catholic Church as much as the presence of Jews and Negroes.[10]

Perhaps because he was born in Ireland, the pastor of St. Paul's Catholic Church in Birmingham, Alabama did not get the import of the state's Jim Crow laws. He also did not understand that Catholics of that city were supposed to keep a low profile. Whatever the reason Father James E. Coyle received into the Catholic Church one Ruth Stephenson, the daughter of an impoverished barber and Methodist minister who was known as the "marrying parson" for hanging around the courthouse seeking couples to marry. One couple the Rev. E.R. Stephenson did not want to marry was his own daughter to a comparatively

The Last 'Real' Pope?

Many Roman Catholics believe Pope Pius XII, below, was the last truly orthodox pope. His successor, John XXIII convened Vatican II, said by many to be a "revising" of time-honored Catholic teachings.





HULTON/GETTY PHOTO ARCHIVE

The original KKK was a defensive association *against the anarchy of the immediate post-bellum South. However, by the early 20th century, the Klan was worrying about "Americanization," which was a concern over increasingly large numbers of Catholic ethnics immigrating from Ireland, Italy and Poland. This Masonic Klan sought to impose an imaginary "Americanism" onto these people, which was merely a cover for Anglo-Protestant interests. Above, an initiate is sworn into one of the modern Klans in the 1950s.*

dark-skinned Puerto Rican, Pedro Gussman, who was the reason for Ms. Stephenson's conversion to Catholicism. While there is doubt over whether Father Coyle married the Gussmans, there is no doubt that on August 11, 1921 while reading on the rectory front porch after dinner, the Rev. Stephenson shot and killed the priest.[11]

Within days of the murder the impoverished suspect had four lawyers from one of Birmingham's leading legal firms representing him. In the grand jury proceedings Ruth Stephenson Gussman testified that her father had numerous Masons as guests in their house and that they had spoken about putting a bomb under the local Catholic church. The trial itself shows that the prosecutor did not pursue his case too strongly and that the judge, who would, after the trial, resign from the bench to join the defendant's law firm, made numerous questionable rulings in favor of the defense. The lead lawyer for Stephenson called Pedro Gussman as a witness and had the courtroom curtains drawn to show how dark his complexion was. In his summation to the jury the lawyer put the victim on trial and implied that Father Coyle immobilized the will of Ruth Stephenson. E.R. Stephenson was acquitted of murder after only a short jury deliberation, and his attorney, the Freemason Hugo Black, would achieve statewide fame and be admitted to the KKK, which had paid the defendant's legal fees, in a public ceremony two years later.

Shortly thereafter, after publicly denouncing the Klan, Senator Oscar Underwood declared he would not seek reelection in 1926. This led to the quick nomination of the now-famous lawyer from Birmingham as the Democratic Party candidate, which was tantamount to election in a single party state like Alabama. When Catholic Al Smith was nominated by the national Democratic Party in 1928 the now Senator Black, who had officially resigned from the KKK prior to his election, refused to publicly support the candidate. However, with the coming of the New Deal, the senator from Alabama was one of its most loyal supporters. When public criticism ensued from his appointment to the Supreme Court, Hugo Black took to the national radio waves to deliver a speech that never denied his membership in the Klan but attacked his oppo-

nents, and by implication the Catholic Church, as people who project "religious beliefs into a position of prime importance" in public life.[12] For Black it was the summation to the Stephenson jury all over again.

This dispute during the summer of 1937 would feature another conflict between Charles Coughlin and John A. Ryan. The "Radio Priest of Royal Oak" would be on the side of such liberal organs as *The New York Times* in calling for Hugo Black's resignation. Msgr. Ryan of Catholic University would be on the side of the Roosevelt administration. In interviews with the Catholic press of that period he ignored Black's role in the Stephenson trial, stated that his joining the Klan was the equivalent of "joining the Elks or the Knights of Columbus" and hinted that the real reason for the opposition to his appointment to the Supreme Court was opposition to social justice. Ryan closed his argument by stating that Black's Catholic "critics seemed to take the position that joining the Klan was an unforgivable sin which could not be expiated by any amount of subsequent good deeds."[13]

Perhaps it was fortunate that Msgr. Ryan died in September 1945, two years before witnessing one of Justice Black's "subsequent good deeds" to the Catholic Church in America. During the final years of World War II the U.S. Congress debated and then passed educational benefits for the returning veterans in what would be known as the GI Bill. What is not known is that there was a substitute proposed by a North Carolina representative, Graham Barden, a Freemason, that would have virtually prohibited the use of GI Bill benefits at religious affiliated colleges. This was rejected despite a letter written by the president of George Washington University, an institution heavily funded by the Masons, Dr. Cloyd H. Marvin, also a high ranking Freemason, to every member of Congress, which favored the Barden bill "because we cannot maintain two systems to interfere with regular education policies." However, in 1944, the sentiment was so high that those fighting for the country should be given educational benefits at the schools of their choice that Congress passed the unrestrictive GI Bill, with many Masonic members abstaining.[14]

The 1930s debate pitted two Catholic priests taking opposing sides on an essentially political question but who both claimed as their guiding authority the Catholic Church's teachings.

With the passage of the GI Bill Congress next turned to the question of federal funding of education. In January 1945, legislation on this topic was introduced drafted by the National Education Association, according to Paul Fisher an organization with historic ties to Scottish Rite Freemasonry and the same group that Archbishop Ireland and Cardinal Gibbons spoke to decades before seeking a compromise on the school question, that called for federal funding of public education only. However, the Sovereign Grand Commander of the Scottish Rite of Southern Jurisdiction, Elmer Rodgers, felt that the proposed bill did not go far enough in prohibiting aid to parochial schools, in his testimony before the Senate Education and Labor Committee. Besides the NEA and Dr. Marvin's Conference of Representatives of Educational Associations, there also appeared another pressure group on the scene, the Friends of the Public Schools, which was countered by the American Federation of Labor, which had drafted counter-legislation which would have allowed federal aid to non-public schools. During the debate, in an action reminiscent of Justice Murphy's illegal correspondence to President Roosevelt over Father Coughlin's newspaper in 1942, Justice Black, in April 1945, would write to his Masonic brother and successor as senator from Alabama, Lister Hill, one of the sponsors of the NEA's bill, enclosing the latest issue of the *Southern Rite News Bulletin,* which repeated Masonic leadership's call for funding only the public schools and warning him of a backlash at the polls if anything else became law.[15]

While the U.S. Congress passed no general federal aid to education until 1965 the question continued to be debated and groups that feared growing Catholic power were afraid that a future Congress would legislate aid to all schools. At the same time the *Everson* case was working its way through the state courts of New Jersey contesting the constitutionality of legislation that allowed Ewing Township outside of the state capital, Trenton, to pay for bus transportation of all students including those that went to Catholic schools. In May 1946 the U.S. Supreme Court issued an order noting probable jurisdiction and the case of Mr. Everson, the plaintiff, was argued by the American Civil Liberties Union the long-time home of Msgr. John A. Ryan, using all the citations against aid to church school that had been used by Elmer Rogers, head of the Scottish Rite Freemasons. Less than a year later Masonic and Klan brother Hugo Black would continue his long-term war on the influence of the Catholic Church in the United States by taking all the specious arguments of his lodge brothers and their fellow travelers in the NEA and ACLU and erecting "the wall of separation between church and state." This last statement, of course, is found nowhere in the U.S. Constitution but is taken from a private letter of President Thomas Jefferson to the Danbury, Connecticut Baptist Association thanking them for the gift of a large cheese. No matter, Justice Black was able to enshrine the dogma of these rabidly anti-Catholic organizations and make them the law of the land that exists in modified form to this day. In fact Black would go further in *Elverson* and make public schools normative education and the sensibilities of religious unbelievers, such as him, the ultimate criteria in church state matters. By placing the federal courts as the ultimate arbiters of all public school questions Justice Black would be in a position to betray all his Southern friends in the Klan and the Scottish Rite Southern Jurisdiction when he joined in the *Brown vs. Board of Education* racial desegregation decisions some years later. So much for Catholics "forgiving and forgetting," to use Msgr. Ryan's term. Hugo Black certainly did not.[16]

The final point of conflict in this debate between John A. Ryan and Charles Coughlin was over American participation in World War II and would end with the silencing of Father Coughlin and his *Social Justice* newspaper, which was construed as a technical victory for all the positions that the Catholic University professor held. It had started in Moscow in

1936 when Soviet dictator Josef Stalin, realizing that a second European war was inevitable, counseled the worldwide movement through the vehicle of the COMINTERN to make common cause with leftists, socialists and "useful idiots" who accepted the economic-based class struggle to counter the rising tide of the heretical school of national socialism, which was race based. The vehicle of this cooperation was known as the Popular Front.

As we have noted Father Coughlin had by this point been preaching on the evils of communism, under the guidance of Pope Pius XI, for several years. Therefore he was ready to meet the new tactics of the COMINTERN with his own Christian Front, founded out of his Social Justice Study Clubs, which played a role in Union Party politics in the 1936 campaign.[17] These sprouted in the large cities of the East Coast, particularly New York and Boston, where, according to Warren, the Christian Front membership was "disproportionately from an underclass within Irish- and German-American neighborhoods," but the leadership appeared to be more educated.[18]

As the war in Europe heated up in 1940, Father Coughlin became involved with national hero Charles Lindbergh and other prominent Americans in the America First committee, in an attempt to keep the nation neutral in the conflict, in opposition to the plans of President Roosevelt. What was not known until very recently is that one of the combatants, Great Britain, viewed Charles Coughlin and the Irish-American community as one of its prime enemies in its attempt to draw the United States into World War II. Operating out of the British Passport Office located in New York's Rockefeller Center, British Security Coordination (BSC), under the Canadian William Stephenson, who was known by the code name "Intrepid," had undertaken a scheme to counteract the influence of the "Radio Priest" on the large number of Irish-Americans in his audience. According to the recently published report by Stephenson to the British government his office funded an organization, the American Irish Defense Committee to counter the activities of Father Coughlin in the America First committee and the anti-interventionist Irish-Americans.[19] The Anglophile elite like the Roosevelts and the Rockefellers was intent, in that period, in taking America into World War II on the side of British interests, so it is not surprising that the ever-faithful servant of the New Deal, Msgr. John A. Ryan, would be connected to the British front group and publicly critical of the "lack of patriotism" among the Irish-Americans of New York once America became involved in December 1941.[20]

Perhaps the "lack of patriotism" among the New York Irish that upset the sensitive eye of John Ryan may have had something to do with an incident that occurred in 1940, at a time Father Coughlin was working with other isolationists to keep America out of the world conflict, and the Roosevelt administration was doing everything it could to get the nation involved. That year, with the institution of the peacetime draft, his newspaper *Social Justice* would be banned from military bases as seditious material, and he would be denied a passport the next year on the grounds of "pro-Nazi activities." But the big shock was the headlines on Monday January 15, 1940, that stated that 18 members of the Brooklyn Christian Front, headed by Father Edward Curran, a columnist in *Social Justice,* had been arrested by FBI agents, personally led by J. Edgar Hoover, in New York Irish and German neighborhoods, for plotting to overthrow the U.S. government. It centered on a youth club that did some rifle practice and was under the guidance of Jack Cassidy, the Fordham law school student, who was the New York area leader of the Christian Front, and William Bishop, a British émigré and soldier of fortune, who had once fought for Francisco Franco.

As persists in these type of cases to this day the government presented evidence of the plot by the Christian Front "Brooklyn Boys," whose average age was about 32, and featured a government informant, Dennis Healy, who told the story that the plotters were disgusted with the Roosevelt administration and planned an uprising to destroy Jewish owned newspapers and department stores, blow up bridges and transportation centers in the New York City area and seize gold from the customs house and the Federal Reserve Bank. Members of Congress from New York would be assassinated, and the federal government would be forced to send in troops to protect the Jews. According to Healy, the Christian Front reasoned that the American people would then see the Roosevelt administration as Jewish dominated and rise up and overthrow it.[21]

Testimony of their informant was taken apart during eight days of cross-examination, and Jack Cassidy would testify that he thought that William Bishop might have been either a nazi or communist agent.

As part of the government's case presented at the trial in May and June 1940 several rifles, pipe bombs and several thousand rounds of ammunition were displayed as evidence. The lead lawyer for the Justice Department would be O. John Rogge, who would go on after Pearl Harbor to lead a series of show trials against alleged nazi sympathizers.[22] Unfortunately for the government's case, the testimony of their informant Dennis Healy was taken apart during eight days of cross-examination, and Jack Cassidy would testify that he thought that British citizen William Bishop might have been either a nazi or communist *agent provocateur*. He could well have said that Bishop could have been a British or an FBI agent. Whatever the case, the jury found 10 of the 17 defendants (one was ruled to have committed suicide while in custody) were acquitted of all counts, two were acquitted of one count of conspiracy with no agreement on the second charge of illegal acquisition of firearms, and a mistrial was declared for the other five defendants. William Bishop was immediately sent to Ellis Island and deported to Great Britain. Father Coughlin's organization had beaten a government smear campaign and the U.S. government would never today undertake this kind of judicial harassment against people of Irish or German descent. (Now it has Muslims.) But if Coughlin and his followers won a battle they would ultimately lose his war with Roosevelt's New Deal when America declared war against the Axis powers and entered World War II on the side of the British and the Soviets.

Father Coughlin's problems with the church hierarchy started in January 1937 with the death of his patron and bishop,

Michael Gallagher. Prior to that an official of the National Catholic Welfare Conference, Msgr. Michael Ready had been informed by President Roosevelt that Coughlin's comments during a controversy with Treasury Secretary Robert Morgenthau in 1934 over the publication of the so-called "silver list" constituted anti-Semitism. What had happened was that the "Radio Priest" had taken the William Jennings Bryan-Ignatius Donnelly populist line that the American currency should adopt a bi-metallic standard, gold and silver. Morgenthau, who would become infamous as the author of the plan named for him to destroy the industrial base of the defeated Germany after World War II and induce mass starvation, would publish a list at the president's direction of the major speculators in silver futures. Among the largest purchasers in Michigan was the Shrine of the Little Flower. Father Coughlin would say that a secretary did this without his knowledge and add that Secretary Morgenthau should understand that silver was "the gentile metal." For this Roosevelt wanted his former close supporter punished by church authority. Msgr. Ryan's NCWC did prepare a statement on anti-Semitism in response to this demand, including a rebuke against Coughlin, but it was never published.[23]

Why it was never published is unknown. The fact is that by the early years of the New Deal the national Catholic church bureaucracy was already a hotbed of liberalism, due in large measure to the influence of Ryan. As his biographer, Francis Broderick, comments:

> The NCWC, originally the creature of the liberal wing of the hierarchy, drew onto its executive board those bishops sufficiently sympathetic to take on the added chore of being episcopal heads of departments. This sifted group then appointed congenial directors for the several departments . . . then from this staff came the raw material on which the annual public statements were based. In some cases, such as the famous Bishop's Program for Social Reconstruction, the actual text came up from below. Now Ryan used these statements as arguments in preparing a new progressive brief for the whole body of bishops, and the bishops in turn issued their statement on Industrial and Social Peace without a hint of communist infiltration. To the conservatives this must have been a frustrating process. But the liberals had the votes, so they controlled the administrative board.

By the simple process of "handing the jobs around among ourselves," as one eminent participant had described it, they kept the tone of the national body almost as progressive as John A. Ryan."[24]

The arrival of Archbishop Mooney in Detroit in August 1937 indicated that a new era was dawning for Father Coughlin and his media outreach. Mooney had been a church bureaucrat both at the national and international level having served on key boards at the NCWC as well as being the first American papal apostolic delegate in Japan and India. Almost immediately the new archbishop would refuse an imprimatur to a Coughlin pamphlet titled *Can Christians Support the CIO?* which questioned the morality of the sit-down strike that was then being used against the Detroit automakers. The reason the archdiocesan censor gave is interesting: "[W]hile it contains nothing intrinsically opposed to the defined doctrines of the church on faith and morals . . . [it] presents not merely in a controversial manner but condemns categorically a labor movement which is at the present in a decidedly in a *formative* stage." This was coupled with the fact that Father Coughlin was obviously too working class for the American bishops. As Warren puts it:

> There were several interrelated problems posed to the church by the career of Father Coughlin. First, the priest's anti-Semitism was frowned upon since it threatened to engender an anti-Catholic backlash. Second, church superiors began to realize that a bitter anticlerical reservoir had been tapped by Coughlin; attempts to curb his activities threatened to unleash bitterness toward the hierarchy and what many saw as its elitism. Clearly, the radio priest was seen by many church leaders to be exacerbating long-standing social class tensions within the Catholic community. Coughlin also posed a challenge to the order and quietude of the church by creating a cult of personality. Coughlin's street level politics jeopardized the aloof and insulated calm of the Catholic hierarchy, as well as its unquestioned power and authority.[25]

Ryan used these statements as arguments in preparing a new progressive brief for the whole body of bishops, and the bishops in turn issued their statement without a hint of communist infiltration.

By the spring of 1940 Charles Coughlin's long-running career as a radio broadcaster was over. At the instigation of left-wing investigators who published a critique of his sermons, *The Fine Art of Propaganda: A Study of Father Coughlin's Speeches,* and a one-man lobbying group, the Friends of Democracy, headed by the Rev. Leon M. Birkhead. The National Association of Broadcasters (NAB) in late 1939 adopted a new code that restricted the ability of station owners to air speakers on controversial topics. The NAB's action assured that in the interest of protecting the average American from vulnerability to being manipulated by nazi or fascist ideas, they would only be allowed to hear those opinions that were congruent with the Roosevelt administration and its supporters. At the same time the government started to use a refugee Eastern Rite Catholic priest, Alexi Pelypenko, to spy on Father Coughlin and to attempt to prove a connection to nazi money or influence. From this time forward Archbishop Mooney and Father Coughlin would agree to the public fiction that he was no longer associated with the *Social Justice* newspaper but that his parents were the publishers.

As has been noted already after Pearl Harbor the Roosevelt administration at the instigation of Justice Frank Murphy, former mayor of Detroit and an old friend of Coughlin, began a grand jury hearing into possible sedition charges against *Social Justice* for publishing the text of an August 1933 nationwide radio speech by noted lawyer Samuel Untermeyer declaring war on Germany on behalf of world Jewry at a just completed World Jewish Congress meeting in Amsterdam. With his parents facing indictment by the government, Father Coughlin publicly took sole responsibility for the editorial content of the newspaper and this gave his archbishop the opportunity to totally silence him in May 1942. Shortly after this Archbishop Mooney and President Roosevelt exchanged letters complementing each other on their Christian charity.[26]

America's entry into World War II would have impact not

only in the termination of Father Coughlin's public career but for the entire American church as well. Archbishop Beckman of Dubuque, Iowa, who spoke of Roosevelt as a warmonger in the days before Pearl Harbor, who also become silent, and Msgr. John Ryan would privately rejoice in the silencing of *Social Justice*. While bemoaning the perceived lack of support for the war effort by the Irish of New York, he would be pleased that the Brooklyn diocese's newspaper, *The Tablet*, which he read prior to Pearl Harbor to "keep . . . alive my capacity for indignation" and its long-serving editor, Patrick Scanlan, had by March 1943 become "very tame."[27] Unfortunately for Ryan, he would not live long enough to see Scanlan become the champion of Sen. Joseph McCarthy in the 1950s. No doubt this would have resurrected his capacity for indignation. Only the intervention of his brother Lawrence, the rector of the St. Paul, Minnesota cathedral, who thought that his six pages of attack on Charles Coughlin in the draft of his autobiography *Social Doctrine in Action* should be excised, as it would be undignified for one priest to attack another in such a format, caused John Ryan to stop his attempt from having the last word with the "Radio Priest."

The last year of his life featured the man who was the soul of the National Catholic Welfare Conference delivering the invocation at the fourth and final inauguration of Franklin Roosevelt in 1945. They would both be dead in a matter of months and World War II completed with the American empire firmly established abroad, along with the welfare state at home.

Why was Msgr. John A. Ryan so loyal throughout the years to every initiative of Roosevelt's foreign and domestic policy? The obituary in the St. Paul Archdiocese's newspaper, *The Catholic Bulletin*, gives a hint of the answer. Among the surviving siblings of John A. Ryan is listed his brother Maurice, about whom he had approached Democratic Party boss and Postmaster General Jim Farley on getting a job in 1933. Apparently the monsignor was successful as Maurice Ryan is listed among the survivors as chief postal inspector for St. Paul. John A. Ryan's brother had been a political appointee throughout the entire New Deal.[28]

Ryan's long-term influence on the American Catholic Church may have been more pernicious. He had come to believe that his approach of having the NCWC cheerlead for all New Deal programs was the only method for implementing social justice in the United States. He ignored Dorothy Day's Catholic Worker movement, the Jesuits' labor schools for union officials in many big cities and even the liturgical revival spreading from St. John's Abbey in his home state, which emphasized a strong horizontal element of social justice to complement the vertical reach of the believer toward God. Dom Virgil Michel, the noted Benedictine liturgist, believed Ryan relied too much on legislation and the state and too little on general spiritual revival as the basis for social reform. A priest who had been a student told him he was "a great ethical personality," but this was not meant as a compliment as to him his former professor was preoccupied with the virtue of justice at the expense of the rest of moral theology and religion. To this John A. Ryan would reply in 1935: "Of course I do not regard 'the supernatural order as a kind of second story built, as if by afterthought, on top of the natural order,' but I confess that the assumption of no connection between the two by elevator has always seemed to me rather logical and involved fewer difficulties than the opposite assumption." This was the spirituality of the man who founded the national Catholic bureaucracy and served as its most prominent intermediary with the American government.[29]

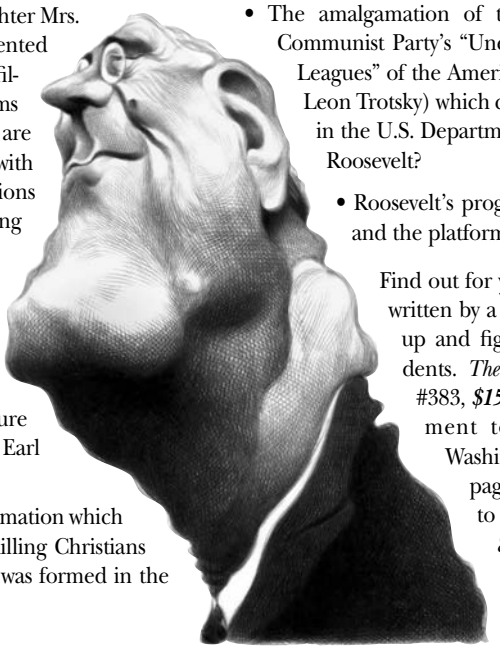
The Roosevelt Red Record and its Background . . .

First published in 1936 by arch communist fighter Mrs. Elizabeth Dilling, this incredibly well-documented book explores the rampant communist infiltration of America at the time through the programs and administration of Franklin D. Roosevelt. If you are an FDR fan, this book will shock and amaze you with the number and scope of communist organizations and politicians supported by FDR and his wife during their time in power.

For instance, did you know:

• Roosevelt's WPA administrator for the United States was Jacob Baker, vice president of Vanguard Press—the communist Garland Fund's own agency set up to publish "class struggle" literature and which gladly published *What Is Communism* by Earl Browder, secretary of the Communist Party U.S.A?

• The Red Front Socialist-Communist Party amalgamation which gained control of Spain, burning churches and killing Christians on a daily basis and "atheizing" Mexican schools, was formed in the United States, supported by FDR?



• The amalgamation of the socialist "Workers' alliance" and the Communist Party's "Unemployed Councils" and the "Unemployed Leagues" of the American Workers' Party (formed by followers of Leon Trotsky) which claimed a membership of 800,000 took place in the U.S. Department of Labor auditorium sponsored by Mrs. Roosevelt?

• Roosevelt's programs paralleled the Communist Manifesto and the platforms of the Communist and Socialist parties?

Find out for yourself in this new reprint of an old classic written by a courageous lady who had the guts to stand up and fight one of America's most powerful presidents. *The Roosevelt Red Record,* softcover, 439 pages, #383, ***$15*** minus 10% for TBR subscribers. Send payment to TBR BOOK CLUB, P.O. Box 15877, Washington, D.C. 20003 using the coupon on page 80 inside this issue or call 1-877-773-9077 to charge to Visa or MasterCard. Add shipping & handling: $3 per book inside the United States; $6 per book outside the United States.

In the last years of World War II, while Msgr. John Ryan was getting ready in 1944 to deliver the invocation at another Roosevelt inauguration his now-silenced nemesis Father Coughlin was having FBI agents attend his Lenten sermons to see if he was including seditious comments to the congregation in Royal Oak. On the principle that no good deed goes unpunished, it is humorous to view the consequences of Charles Coughlin, the parish priest, attempting to aid the war effort at his shrine. In an effort to bring spiritual comfort to military personnel and their stateside families, Coughlin started a St. Sebastian's Brigade to enroll all the names of service personnel sent to him. One of his letters reached a soldier serving in Hawaii who, obviously knowing that *Social Justice* had been banned as seditious from military bases, turned it over to military intelligence, who called for the already mentioned FBI investigation.

At first the FBI believed Coughlin was trying to subvert the war effort or to build a postwar political base, but, sensibly, J. Edgar Hoover, who had led the Christian Front raids in Brooklyn a few years before, marked the matter as closed in January 1944. However, the story was leaked to the communist-aligned New York *PM* newspaper, which sent leftist reporter John Spivak to Detroit to investigate. While no story ever resulted, Donald Warren did include Spivak's notes in his biography of the "Radio Priest" and details a meeting between the reporter and Msgr. Edward Hickey, chancellor of the Detroit archdiocese, who had worked with Archbishop Mooney on Coughlin's silencing:

John Spivak, in his interview with Monsignor Hickey . . . probed further: "Am I to understand that so far as church authorities are concerned there is no recognized saint for soldiers?" Monsignor Hickey sat quietly for a long while. Finally he said: "I think that is true. I have not been able to find one so recognized."

Obviously neither Hickey, nor Spivak nor Warren, had ever referred to *Butler's Lives of the Saints,* which does recognize St. Sebastian as the patron saint for soldiers. One more matter on which Father Coughlin was correct and the official church was wrong.[30]

So who got the papal teachings on social justice right: Ryan or Coughlin? The papal encyclicals are long on philosophy and short on practical recommendations. Contemporary critics saw Pius XI's suggestion of vocational groups as an endorsement of Mussolini's corporate state. Catholic paleoconservative John T. Flynn pointed out that Roosevelt's National Recovery Act was modeled after the fascist experiment in Italy a charge that would find echo later in the writings of Lawrence Dennis and James Burnham. Catholic writers like Chesterton and Belloc had approved corporatism as an third way to unrestrained capitalism and state socialism. Was Coughlin more in line with the American populist traditions of Ignatius Donnelly and William Jennings Bryan? Did Ryan's absorption of Catholic Americanism from Donnelly and Archbishop Ireland make him and his followers in the NCWC/USCC more open to left-wing statism pushed by people like John Maynard Keynes and more willing to compromise Catholic principles? Who was right? The Catholic debate must continue. ❖

Few realize the level of persecution *dissenters suffered at the hands of the sick FDR administration. Famed "crimefighter" J. Edgar Hoover (above) personally led a raiding party in Brooklyn, New York, to break up a group of what were said to be "subversives" opposed to World War II. The anti-war group was almost completely exonerated of any wrongdoing, but the seeds of fear had been sown amongst other dissenters—the last rogues they wanted to see at their doors were "super G-man" Hoover and his federal thugs.*

ENDNOTES:

[1] See *The New York Times* for January 29 and 30, 1935. The Senate Democratic majority leader was Sen. Joseph T. Robinson of Arkansas. The war hero was Gen. John F. O'Ryan of New York, former commander of the 27th Infantry Division, "The Empire Statemen," which saw action in France in 1918. O'Ryan would serve as New York City police commissioner in 1934. The other U.S. senator was Josiah W. Bailey of North Carolina. In addition to Msgr. Ryan, Newton Baker, famous in his day, also gave a radio address in support of American membership in the World Court. Baker, the former mayor of Cleveland, who had started out as a pacifist, would become secretary of war under Woodrow Wilson during World War I and institute universal conscription. He was also a delegate to the Versailles Peace Conference and one of the architects of the League of Nations. In the 1920s he would serve on the Permanent Court of Arbitration in The Hague. www.spartacus.schoolnet.co.uk/ USAbakerN.htm

[2] *Right Reverend New Dealer John A. Ryan,* Francis L. Broderick, the Macmillan Co., New York, 1963, 26: "During the summer months [after his ordination], Ryan was sent to the parish of Belle Creek, the only parochial assignment in his priestly career. That fall Archbishop Ireland sent him for graduate training in moral theology to the Catholic University of America in Washington as preparation for teaching moral theology at the St. Paul Seminary."

[3] *Ibid.,* 94 [Ryan at Catholic Univ.] "Ryan taught from an imposing podium.

Though he sat at a desk, he towered over his graduate students, for the platform was raised considerably above the floor of the classroom. Still not regarded as a good teacher even by his warmest partisans, Ryan appeared to those less well disposed as dull, dry, phlegmatic, even listless, and to one critic as the 'worst teacher' he had ever had. Ryan also taught a course in economics, and later one in political science at Trinity College, a girls' college down Michigan Ave. a few blocks from the university."

[4] Broderick, *Right Reverend New Dealer*, 226.

[5] Charles J. Tull, *Father Coughlin and the New Deal*, Syracuse University Press, Syracuse, NY, 1965, 155.

[6] John Cooney, *The American Pope, The Life and Times of Francis Cardinal Spellman*, Times Books, New York, 1984, 67.

[7] John A. Ryan, *Social Doctrine in Action*, Harper & Brothers Publishers, New York 1941, 249.

[8] Broderick, *op. cit.*, 217.

[9] Ryan, *op. cit.*, 248.

[10] Paul A. Fisher, *Behind the Lodge Door*, Shield Publishing Inc, Washington, D.C., 1988, 98: "Cathophobia (or morbid fear and hatred of the Catholic Church) was rapidly spreading across the nation. In November, 1923, for example Lowell Mellett, a nationally prominent journalist, writing in the prestigious *Atlantic Monthly* . . . said the Klan was charged with being opposed to Jews, Negroes and Catholic; however he had heard 'little concerning Jews and Negroes,' but 'heard much concerning Catholics.' He added: 'Very clearly, the crux of the Klan problem in Indiana is the Catholic Church.'"

[11] Fisher, *Behind the Lodge Door*, 105 states that another priest married the couple while Michael Schwartz, "The Persistent Prejudice: Anti-Catholicism in America," *Our Sunday Visitor*, Huntington, IN, 1984, 94, states that Fr. Coyle performed the ceremony.

[12] Fisher, *Behind the Lodge Door*, 117.

[13] Ryan, *Social Doctrine in Action*, 274.

[14] Fisher, *Behind the Lodge Door*, 143: It is interesting to note that the National Catholic Educational Association, part of Msgr. Ryan's NCWC bureaucracy was a co-signer of Dr. Marvin's letter in favor of the Barden bill, which would have discriminated against Catholic colleges.

[15] *Ibid.,* 146-50.

[16] *Ibid.,* 159-74.

[17] Tull, *Father Coughlin and the New Deal* gives the Christian Front platform as it appeared in his newspaper in 1936, 189, "In July *Social Justice* carried a full-page appeal for the immediate formation of a Christian Front of which the Social Justice Platoons would be integral parts. There is still much confusion about this matter that it is probably best to repeat the statement in its entirety:

> "'The term "Popular Front" was coined by the European communists as an appealing smoke screen behind which to conceal their subversive destructionism.
>
> "'The moniker "Democratic Front" is the latest catchpole by which the Browderites hope to ensnare deluded Americans with a Red web. Never in the history of language has a word been so misused as "democracy" by communists in this country. The fact that they have the effrontery to use the word despite what has happened under communism in Russia, Spain and Mexico is some indication of their contempt for the intelligence of American citizens.
>
> "'If there must be "fronts" let us have a Christian Front"!
>
> "'Not a "front" to throttle, enslave and destroy America but one to PRESERVE America as one of the last frontiers of human liberty!
>
> "'Outside of practical Christianity in the United States, all is darkness, confusion and despair. On one side stand the unrelenting rocks of greedy industrial capitalism. On the other, billowing swells of mistreated workers are being gradually rolled up into the communist sea.
>
> "'Without APPLIED CHRISTIANITY there can be no charity on one side, no peace on the other.
>
> "'Then let us have a Christian Front!
>
> "'A Christian Front made up of Catholics and Protestants who still BELIEVE that America as it is NOW, is capable of containing both capital and labor under conditions of progress and mutual co-operation.
>
> "'A Christian Front that will FORCE industrial capitalism to yield to labor a fairer share of the nation's wealth.
>
> "'A Christian Front of such solidity and energy as will curb the Molochs of international finance and will restore to the Congress of the United States its Constitutional right to issue and regulate the money of this nation.
>
> "'A Christian Front that will NEVER compromise with communism, fascism, nazism or any other movement tending to destroy representative government.
>
> "'A Christian Front that will not temporize for a moment with the hypocrisy of subversive agents who attempt by mealy-mouthed insincerity to show 'there is nothing irreconcilable between Christianity and communism.'
>
> "'A Christian Front which is not afraid of the word 'fascist' because it knows the word 'fascist' is merely bandied about as part of communism's offensive mechanism.
>
> "'A Christian Front which will not fear to be called "anti-Semitic" because it KNOWS the term "anti-Semitic" is only another pet phrase of castigation in communism glossary of attack.
>
> "'A Christian Front that will be FOR America AT Washington—not AGAINST America FROM Moscow.'"

[18] Donald Warren, *Charles Coughlin: The Father of Hate Radio*, the Free Press, New York, 1996, 190. The leader in New York was a Fordham Law School student, Jack F. Cassidy.

[19] *British Security Coordination: The Secret History of British Intelligence in the Americas, 1940-1945*, Introduction by Nigel West, Fromm International, New York, 1999, 71-73: "There was one isolationist society which was so large and so powerful that BSC decided to give it special attention. The America First Committee embraced peoples of all creeds in all places in the United States. Among its members there was Charles Lindbergh, who was then still [!] still a national hero. There was Col. Robert McCormack and his powerful *Chicago Tribune*, Father Coughlin and Father Curran, who brought with them Catholics and Irishmen, and such men as Henry Ford, General Robert E. Wood of the huge Sears-Roebuck merchandising firm and many other anti-Roosevelt industrialists who provided sound financial support."

[20] Broderick, *Right Reverend New Dealer*, 261: "The resentment he had once felt against the *Tablet* he redirected toward Irish-Americans. When the war broke out in Europe, they had allowed hatred for England to form their opinions about the war, he charged. He regarded the need for the American Irish Defense Association, a sort of small-scale Committee to Defend America by Aiding the Allies, as tragic testimony that something was wanting in the patriotism of Irish-Americans. Ryan viewed his compatriots who 'denounced or ridiculed or sniped at' lend-lease and armed merchant ships as unpatriotic and disloyal. Even after the United States had entered the war, they were less fervent than they should have been, he said; gratitude to America and Christian forgiveness for England both dictated more loyal support of the war. Ryan noted that the Irish at home did forgive; their cousins in America look at their ancient grievances 'through the distorting fog of oral tradition, plus too much imagination. . . .' Clearly this was an explosive topic, divisive, embittering. Monsignor Ryan avoided open reference to it lest it become a public scandal. Yet it never ceased to hurt him. Midway into 1943, Ryan was still concerned enough to ask the *Catholic News*, the newspaper of the Archdiocese of New York, plaintively if nothing could be done about the 'unpatriotic and unchristian attitude of Catholics of Irish birth or extraction in greater New York.'"

[21] Warren, *Charles Coughlin,* 192.

[22] One of the trials held during World War II, which never resulted in any convictions, involved as a defendant noted writer Lawrence Dennis who had written *The Coming American Fascism* that showed the close parallel of the New Deal and the Third Reich and Mussolini's corporate state. A former follower of Trotsky's version of communism who made the same point in his contemporary *The Managerial Revolution*, James Burnham, would work for the OSS during the war and go onto a distinguished career as an editor of *National Review* and professional anti-communist.

[23] Warren, *Charles Coughlin*, 201.

[24] Broderick, *Right Reverend New Dealer*, 235.

[25] Warren, *Charles Coughlin*, 213.

[26] *Ibid.,* 266.

[27] Broderick, *Right Reverend New Dealer*, 261.

[28] *The Catholic Bulletin*, St. Paul, MN, September 22, 1945, 1. My thanks to Rebecca Snyder Research Librarian of the Dakota County Historical Society for providing this information on John A. Ryan as well as for information on Ignatius Donnelly.

[29] Broderick, Right Reverend New Dealer, 242.

[30] Warren, Charles Coughlin, p. 271. For *Butler's Lives of the Saints*, revision of Herbert Thurston, S.J. and Donald Attwater, P.J. Kennedy & Sons, New York, 1963, Volume 1 see the entry on St. Sebastian for January 20th, 130 "That St. Sebastian was chosen patron of archers, and of soldiers in general, no doubt followed from the legend."

THOMAS J. HERRON is an increasingly well known Catholic writer who has engaged in some lively debates with our TBR editor. Herron's work has appeared in *Culture Wars*, among other places.

FIVE Invasions of French Territory

As the D-Day carnival draws to an end it is a good moment to reflect that between 1940 and 1945 French territory was attacked and invaded no less than five times, with just one of these invasions by Germany.

By Michael Walsh

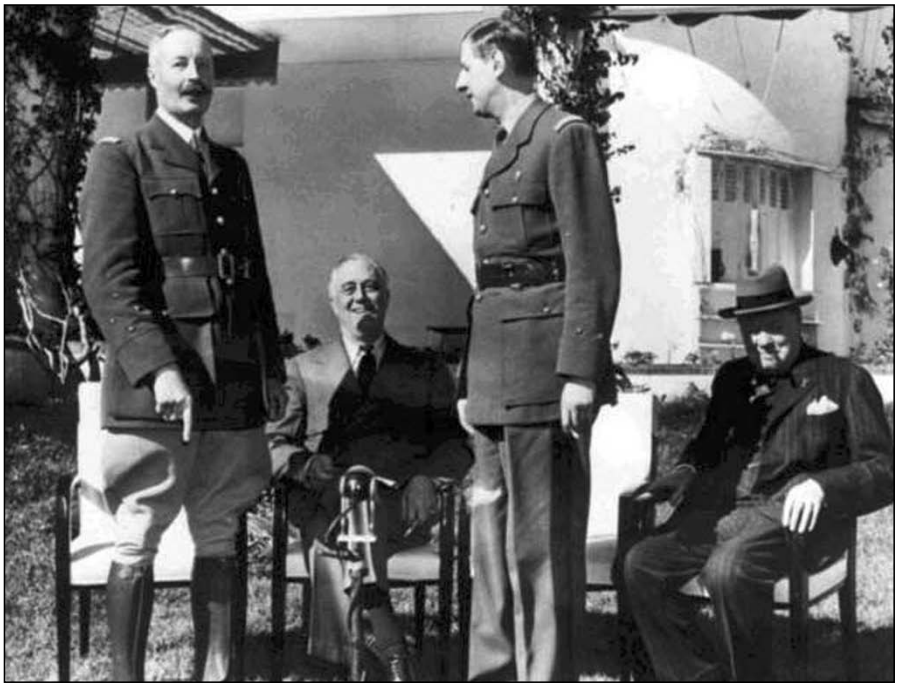
The first invasion of French territory was by invitation only and occurred when Germany invaded in May 1940. In fairness to the German leader he did so only eight months after France's declaration of war against his own country, throughout which time France had constantly attacked Germany's borders. This retaliatory action by the German army served the added purpose of forestalling Britain's plans to invade Europe. A habit it refused to shake off.

Within a few weeks the German army numbering just 100,000 defeated the French army consisting of 6 million men.

Generally speaking the German army was welcomed in the Low Countries and there was much collaboration not only in France but in Holland and Belgium where people were glad to be rid of the British and French standing armies.

The behavior of German troops in France was impeccable and Jewish author William L. Shirer (*Rise and Fall of the Third Reich*) conceded as much. In his *Berlin Diary* he writes: "I noticed open fraternizing between German troops and the inhabitants. Most of the Germans act like naïve tourists, and this has proved a pleasant surprise to the Parisians. It seems funny—every German carries a camera."

Adolf Hitler even allowed the French to keep their own navy, saying France needed it to defend her empire.



Above, Charles deGaulle *(standing right) meets with President Franklin D. Roosevelt and British Prime Minster Winston Churchill. De Gaulle wanted to personally lead the ill-fated Allied assault on Vichy-held Dakar, Senegal. The invasion was a fiasco. French police arrested de Gaulle's pilots upon landing, and French forces fired upon his emissaries as they tried to sail through the harbor. All in all, it was a humiliating defeat for the man who claimed he was the popular choice and liberator of Frenchmen everywhere.*

THE SECOND INVASION

The British carried out the second invasion of French interests. Churchill demanded that the French surrender their liberated fleet to the British. When the French made it plain that they had no intention of doing so, the British attacked the French fleet which was then based at the Algerian port Mers-el-Kebir. During the battle, 1,200 French sailors were killed. Survivors were machine-gunned in the water by RAF pilots.

THE DAKAR DEBACLE

The third attack on French territory and forces was Britain against the French navy based at Dakar, Senegal. This included the battleship *Richelieu*, which was carrying £60 million of Belgian and Polish gold. Charles de Gaulle, who had fled to Britain with the remnants of his defeated army, wanted to lead the invasion of Dakar, but the French in Senegal made it quite

clear that the renegade general would be repulsed.

However, on September 23, 1940, as dawn broke, the Royal Navy attacked the port of Dakar. David Irving, the noted historian, takes up the story. "It was a humiliating fiasco. The British assault forces never got off their troopships. Charles de Gaulle's aviators landed on the airfield and were promptly arrested by the gendarmerie. His emissaries were fired upon as their boat entered the port, and were turned back.

The *Richelieu* opened fire through the gathering fog with her new 15-inch guns, as did the Dakar fortress batteries, which hit the cruiser *Cumberland* amidships and put her out of action.

The next day's brawling off Dakar was equally messy. The British sank a French submarine; the shore guns savaged the *Barham*. On the day after that, General Spears, accompanying de Gaulle, radioed that the latter had thrown in the sponge and would proceed to Bathurst (Gambia), a British colony 100 miles farther down the coast.

At 9:00 a.m. a French submarine slammed a torpedo into the battleship *Resolution* and she too beat an undignified retreat. Morale among the French defenders was high. Churchill dithered whilst his ministers demanded that they cut their losses.

THE D-DAY INVASION

The fourth invasion was the D-Day June 6th, 1944, Allied invasion at which point the French could be forgiven for echoing the sentiments of the Czech people. They averred that they could stand another war but not another liberation.

In point of fact this was largely an American invasion with a British supporting cast. Back home in the U.S.A. the incredulous public was given the impression that their sons were a band of angels.

Covering these events much later, NBC anchorman Tom Brokaw fell into line with real history and said, "The bloodied landscape of France (and) Belgium was American made. The crimes committed by individual American soldiers—rape, thievery and murder—surpassed the crimes of the Nazis in every respect. Even American generals were stealing from French civilians. During one period over 500 rapes a month were being reported. It got so bad that General Eisenhower threatened hangings, but it was an empty threat."

Before this fourth invasion the Allies dropped over 590,000 tons of bombs on France—equal to almost half the amount of bombs dropped on Germany during the entire course of the war. Over 1 million French homes were destroyed by Allied bombing attacks, and some cities such as Caen, Saint-Lo, Carentan, Montebourg and Valgnes ceased to exist.

For every German who lost his life resisting the American invasion of Europe, the lives of four Frenchmen were taken. Whereas German troops had wandered at will during their occupation of France, the British and the Americans were repeatedly confined to barracks or had their movements restricted because of the French resistance to their presence on the soil of France.

AND THEN THERE WAS THE FIFTH INVASION

Finally there was the fifth invasion of France; this time an invasion by the vengeful led by Charles de Gaulle. As soon as the American forces had made it safe for the ousted French general, now supported by brigands and communist gangs, they sought revenge for their humiliation.

When France fell to Germany *in the first of the five invasions of French territory during WWII, military leader Charles de Gaulle escaped to London, where he organized the French National Committee in Exile and formed the Free French forces. On June 18, 1940, the day after Henri Philippe Pétain (the future leader of Vichy France) called for an armistice with Germany, the renegade de Gaulle went on the radio to urge France to illegally resist the Germans.*

The most appalling massacres of civilians began to take place whilst American troops stood idly by. Generally the British media ignored these awful events but one English journalist among others of various nationalities, recorded these desperate tragedies.

"There has never been, in the history of France, a bloodier period than that which followed the liberation of 1944-1945. The massacres of 1944 were no less savage than the massacres of Jacquerie, of St. Bartholomew, of the revolutionary terror, of the commune, and they were certainly more numerous and on a wider scale.

"The American services put the figures of 'summary executions' in France in the first months of the liberation at 80,000. A former French Minister, Adrien Tixier, later placed the figure at 105,000."—Huddleston, op. cit., 243 & 245-46.

Note: Under the reign of terror 18,000 fell in the frightful butchery that followed the war and insurrection of 1870-71.

Note: Fewer than 1% of the French people had anything to do with the 'resistance'. From this we can deduce that 99% accepted or supported the German occupation. ❖

MICHAEL WALSH is a longtime friend and supporter of TBR. Residing in Ireland, Walsh is a prolific writer on the Third Reich, Hitler and National Socialism.

WHO REALLY CREATED THE Star Spangled Banner?

Baltimore widow Mary Young Pickersgill sewed the Star Spangled Banner, the version of the American flag made famous by its namesake poem by Francis Scott Key that was to become America's national anthem. The giant flag itself has endured for nearly two centuries, while its creator is obscure in the annals of American history.

By Margo Turner & John Tiffany

Little is known about Mary Young Pickersgill. "Like most 19th-century artisans, Mary left a dim and indistinct paper trail," notes historian Lonn Taylor, author of *The Star-Spangled Banner: The Flag That Inspired the National Anthem*. Mary was a true daughter of the American Revolution. Mary was born in Philadelphia on Feb. 12, 1776. Her father, William Young, died nearly two years after her birth. Mary and her family moved to Baltimore when Mary was a child. Her mother Rebecca sewed everything from flags to drum covers and caps for the United States government to support herself, Mary, another daughter, Hannah, and a son, William Jr. Rebecca is said to have sewn the Grand Union Flag that Gen. George Washington raised over his Cambridge, Massachusetts headquarters on January 1, 1776, thereby establishing the family's fame. This was the first official flag of the United States of America. You could say that Rebecca Flowers Young deserves to be remembered as the maker of the first official U.S. flag.

Soon after the elder William's death, Rebecca and her children went to live with Rebecca's brother, Col. Benjamin Flowers. Benjamin was commissary-general of revolutionary stores in Philadelphia and an associate of Washington. After Benjamin's death in 1781, Rebecca and her children returned to Baltimore, where they shared a home with Hannah and her husband.

In 1795, Mary married John Pickersgill. The couple moved to Philadelphia. John first worked with Mary's brother, William, and then for her uncle, John Young, both merchants. John Pickersgill later worked for the U.S. government in the British Claims Office. The Pickersgills had four children, but only one child survived, daughter Caroline, who was born on June 2, 1800.

John died in June 1805 while on a business trip to London. Two years later, Mary and Rebecca rented a house at 44 Queen Street, located on the corner of Albemarle and Queen streets in Baltimore. Caroline lived with them. Within a month of the move to Baltimore, Mary advertised in Baltimore newspapers as a "maker of ship colours." She and her mother rented rooms in the house to supplement their income.

Baltimore was a bustling port and a stronghold of American privateering in the early 19th century. This was the perfect place for Mary, who designed, sewed and sold silk standards, cavalry and division colors of every description, including house and signal flags for the young country's Army and Navy and for merchant ships that frequented the Chesapeake Bay Harbor.

As Mary's flag-making business grew, war was again brewing between the United States and Britain. Relations were often strained between the two countries after America won her independence in 1783. In 1792, as Britain waged another of its innumerable wars against France, the British were faced with a major problem: the need for ships and sailors. The British resorted to capturing American ships. American sailors (called, by the British, "British deserters") on board the vessels were taken prisoner and forced to serve the Royal Navy. (Ironically, the French also caused trouble for American vessels, leading to a "quasi-war" with France.)

When the British ship *Leopard* attacked the *USS Chesapeake* in 1807, President Thomas Jefferson decided against going to war with England. Instead, he asked Congress to restrict American trade with any foreign country. Congress passed an embargo act, but this was a financial blow to America's export and import trade.

A new Congress was elected in 1810. War hawks in Congress wanted to go to war with the British empire, to include an invasion of Canada. Although America was still not ready for war, President James Madison's allies in Congress declared war on England on June 18, 1812. Subsequently some fighting took place in the Canada border area, with the Americans burning the town of Newark and part of Queenston and pillaged York, the capital of Upper Canada. In retaliation, the British burned the U.S. presidential mansion (it was not yet called the White House), the Capitol (including the embryonic Library of Congress) in August 1814.

By the summer of 1813, American military strategists were certain that the British forces would attack Fort McHenry. Guarding the entrance to Baltimore harbor, the fort was Baltimore's main line of defense. If the fort surrendered to the British, the enemy's next target would be the Chesapeake Bay port.

Maj. George Armistead, the fort's commander, wanted an American flag ". . . so large that the British will have no difficulty in seeing it from a distance" when and if they invaded Baltimore har-

bor, as a gesture of defiance. He also felt it would be a much-needed morale booster for the Americans. He had Mary in mind for the task.

Armistead knew of Mary's flag-making skills. He also knew her family connections. Mary's cousins, Mary Ann Bedford and Martha Bedford, were married to Cmdr. Joshua Barney, a hero of the American Revolution, and Gen. John Stricker, respectively.

In June 1813, a committee consisting of Barney and Stricker, along with William McDonald, colonel of a Maryland militia regiment, visited Mary at her home. It is not known why all three had to stop by. They asked Mary, on behalf of Maj. Armistead, to make two flags: a 30-foot-by-42-foot garrison flag and a 25-foot-by-17-foot storm flag. Mary agreed to make the garrison flag for $405.90 and the storm flag for $168.54.

Mary laid out the flags according to the provisions in the 1794 Flag Act. Each flag was required to contain 15 stars and 15 stripes to represent the 15 states in the union in the late 18th century. More states were added in the meantime, but the number of stars and stripes remained frozen. (Eventually Congress decided to go back to just 13 stripes, while increasing the number of stars to match the number of states in the union.) The stars were not in alignment.

Mary used 400 yards of wool bunting to make the garrison flag. Historians believe she purchased the wool from her brother-in-law, Jesse Fearson, who owned a dry-goods store in Baltimore. Cotton, a luxury item at the time, was only used for making the stars, which were 24 inches in diameter.

"I think a 30- by 42-foot flag was beyond the capability of the average seamstress," said Pat Philling, historian at the Star Spangled Banner Flag House, which is located in Mary's Baltimore home.

Mary and Caroline, then 13, did most of the sewing. There were assisted by daughters of Mary's brother John, and presumably by Mary's slaves. Mary's nieces may have learned how to make flags from their father, who was a former sail maker.

The only written account about the making of the garrison flag for Fort McHenry is in a letter written by Caroline on September 9, 1876 to Georgiana Armistead Appleton, daughter of the Fort McHenry commander. Caroline, then the widow of John Purdy and in her mid-70s, recalled:

> The flag being so very large, my mother was obliged to obtain permission from the proprietors of Claggetts Brewery, which was in our neighborhood, to spread it out in their malthouse; and I remember seeing my mother down on the floor, placing the stars. After the completion of the flag, she superintended the topping of it, having it fastened in the most secure manner to prevent its being torn away by balls. The wisdom of her precaution was shown during the engagement; many shots piercing it, but it still remained firm to the staff. Your father declared that no one but the maker of the flag should mend it; and requested that the rents should be merely bound around.

Mary completed the garrison flag and the storm flag in August 1813. The flags, however, were not used until the British bombardment of Fort McHenry on September 13-14, 1814.

The garrison flag Mary sewed was the one Francis Scott Key, a Georgetown attorney and avid poet, saw flying over Fort McHenry in the early morning of September 14, 1814, and it inspired him to write a poem, eventually entitled "The Star Spangled Banner."

For his leadership in defending Fort McHenry, Armistead was promoted to lieutenant colonel and acquired the garrison flag, which had become known as the Star Spangled Banner. The fate of the storm flag is unknown, although it may well have been destroyed. These flags were only intended to be flown for about two years, after which time they would customarily be unceremoniously discarded, unlike today, according to Marilyn Zoidis, curator of the Star Spangled Banner at the Smithsonian's Museum of American History.

Several weeks after the bombardment of Fort McHenry, Lt. Col. Armistead granted the wish of a soldier's widow. She wanted a piece of the flag to be buried with her husband. Similar requests were made in subsequent years. The Fort McHenry commander cut off additional pieces of the flag to give to people.

Upon her husband's death in 1818, Mrs. Armistead inherited the Star Spangled Banner. She willed the flag to her daughter, Georgiana Appleton. Few people outside the Armistead family saw the flag. In 1873, a photograph was taken of the Star Spangled Banner for inclusion in a history of the American flag.

The Star Spangled Banner remained in a safe deposit box until 1907 when Eben Appleton of New York, Georgiana's son, loaned the flag to the Smithsonian for an exhibition. The flag was tattered and in fragile condition. It was loosely attached to a backing of heavy canvas. Five years later, Eben presented the Star Spangled Banner as a gift to the Smithsonian, where it remains on view.

Mary's flag-making business enabled her to not only support her family, but also purchase the house she had been renting in 1820. Mary lived in the house, now at 844 E. Pratt St., until her death at age 81 in 1857.

Rather ironically, it was the storm flag (contrary to what Caroline wrote) that was subjected to British bombardment for 25 hours, as it was raining most of that time. Just before dawn on September 14, the rain stopped, the storm flag was run down and the huge garrison flag run up, which Key and his British captors were able to see (with the aid of a telescope) at sunrise. So perhaps in a sense the storm flag is actually more worthy of being honored than the garrison flag, although sadly it is nowhere to be found. The garrison flag had some wind damage, but if either one had bullet holes in it, it was the vanished storm flag, as confirmed for TBR by Ms. Zoidis. There were some 11 patches made to the old flag, but it is believed these may have been burned spots.

And rather than singing that "our flag was still there," technically it should be that "our other flag was now there." Incidentally, "the bombs bursting in air," a puzzling phrase from Key's poem, is explained by the fact that, while the British bombs were designed to blow up after landing (to do the most damage), they were frequently defective and so, unintentionally, blew up in midair.

"The rockets' red glare" is because the British Congreve rockets (similar to skyrockets) burned with a red flame. The British first became interested in rockets when they were used against their troops in India in the 1790s. The primitive, non-spinning rockets were designed by William Congreve in 1804 and were used against the French fleet at Boulogne in 1806, fired from specially designed boats.

Mary Young Pickersgill may not be as well as known as some of her contemporaries or the controversial Betsy Ross, but to her credit, the Baltimore flag maker left behind a legacy that continues to inspire patriotism in generations of Americans. ❖

Margo Turner is an award winning author. Formerly of *The Spotlight*, Margo now works as a staff writer for military publications.

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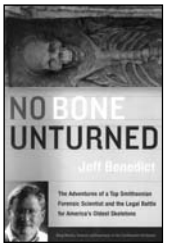

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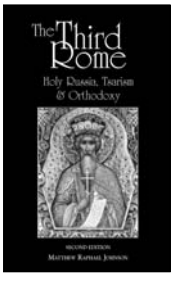

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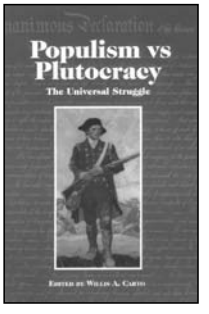

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